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The Difference
between
The Genitive and Dative
used with ἐπί to
Denote Superposition.

A Dissertation Presented for the Degree
of
Doctor of Philosophy
in the
Johns Hopkins University
by
L. L. Forman

Baltimore, 1893.

"Vix quidquam tam lubricum est in syntaxi linguarum, quam hi loci, qui sunt de praepositionibus et de pronominibus." These words of G. Hermann[1] though written many years ago (1831), must be recognized however regretfully as still true by anyone who has attempted to answer even some less important question in prepositional usage. Classification he finds difficult, at times impossible, and the opinions of authorities widely divergent.

On the general theory of prepositions, it is true, Delbrück announced in 1879 the following considered judgment: "Ueber die ursprüngliche Verwendung dieser Präpositionen (ἀνά, ἀπό, παρά, πρό, ὑπό, ἀμφί, περί, ἐπί, ἐν, σύν) ist man jetzt in einer übereinstimmenden Meinung einig. Man nimmt allgemein an, dass die Präpositionen ursprünglich wie alle übrigen Freiwörter (sc. Adverbia) waren, und dann Verbalwörter wurden und zwar vom Anfang an in jener Bedeutung, welche Verbalpräpositionen bis zum Ursprung alten und oft im Laufe der Zeit häufig wurden

1. Opuscula, vol. V p. 50, quoted by Delbrück, Die Grundbegriffe der Kasuslehre.

nominale Bezeichnungen. In der ältesten Zeit war es die sinnliche Kraft der Präpositionen, die Richtung der im Verbum ausgedrückten Handlung näher zu bestimmen, die Bezeichnung der Handlung oder auf einen Gegenstand drückte der Casus allein aus, ohne Beihülfe der Präpositionen."[1] So essentially say Kühner[2], Curtius[3], Whitney[4] and others before this date and so Brugmann[6], Vogrin[7] and others since. But it is only upon this general theory that a conclusion can be obtained — so general indeed that it must ignore the question of the ultimate origin of prepositions, i.e. whether or not they contain the

1. Syntaktische Forschungen IV 126. 2. Grammatik der griech. Sprache (1870) II 444, 344. 3. Erläuterungen (1875) p. 176. 4. Language and the Study of Lang. (1877) p. 276. 5. Principien der Sprachgeschichte (1886) p. 316. 6. Griechische Grammatik (Müller's Handbuch II, 1890) § 195. 7. Grammatik des homerischen Dialektes (1897) p. 106.

8. See Brugmann, Ursprung der Präpositionen, Berichte der Sächs. Ges. XXIII (1888) p. 559. He maintains (p. 563): "Keine ächte Präposition ist aus einem Nomen oder Verbum entsprungen", or also: "Keine ächte Präp. ist als Casus zu fassen". See on the contrary for παρά Gildersleeve, Morphological Contrib. II 253, Prellwitz, "der alte instrumentale Dativ" and on περί Persson, Beitr. z. Indog. Sprachw. (1891) I 60 too διά (Zeus), κρό and others have been reckoned among the preps. "in quibus terminatio alicuius nominis casualis ex usu scriptorum pendet", A. Heilmann, De genetivi graeci maxime Homerici usu (1913) p. 25, note 2.

stems of Berrey's "ter"; whereas if one enters into particulars one is apt to ask for a definition of the difference between the true and the "improper" preps., or what preps. if any, do with the true ones. Delbrück, for instance, says that the sen. depends upon ἀντί, πρό, διά, ὑπέρ "und vielen andern — gerade in der Weise wie von unserm Abstracta, Laut, Kraft".[1] Delbrück takes Curtius with him, though omitting the Curtius construction as a portability for ἀντί and a portability for διά, because they may belong to the class of "uncoalescirten, d.h. neu hinzugetretenen Casus-bezeichnungen".[2] Wagniz, Gram. des homerischen Dialektes, takes the gen. to be adnominal with ἀντί (p.211), διά (p.214), κατά sometimes (p.213), ὑπέρ (216), παρά "schwer zu entscheiden" (p.222), περί "allein Verhältnis nach" (p.[illegible]). Delbrück now says: "Der echte Genetiv findet sich bei ἀντί, ὑπέρ, διά, ἀπό, ποτί, ἀνά, κατά, περί, μετά. Bei ἀντί, ὑπέρ und διά dürfte es der alte adnominale Genitiv sein, welcher uns bei den unechten Präp. begegnet."[3] It will be observed that all these lists are not co-extensive, the slipperiness of which Hermann complains is already present.

For the purposes of the present essay however, these gen. cases

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1. Grundlagen, p.177. 2. Vergl. Forsch. IV 134. 3. Syntaktische Forschungen der indogermanischen Sprachen (1893) p.762

tions need not be taken up, and the general theory as above presented may be subscribed to. We proceed therefore to the proper subject of the essay — the difference between the gen. and dat. used with ἐπί to express superposition; or, to take a concrete case,

What is the Attic Greek prose for 'with his hat on his head'? Is it ἐπὶ τῆς κεφαλῆς, or ἐπὶ τῇ κεφαλῇ? Or if either, is there any shade of difference in the meaning?

For the translation of so simple a phrase, one might expect clear rules and distinctions laid down even in the elementary books. The question is not one of origins. No matter what its derivation, affinities or ultimate meaning, ἐπί is certainly the proper preposition, while the case of the substantive should be settled by an examination of the usages of Greek writers; and, if both cases prove to be allowed, the difference between them, if worth anything, should appear at the same time. Only in this last matter need one feel drawn beyond the Greek in search of the Indo-Germanic basis of distinction.

Yet simple as the question seems, scholars are much at variance about it. Stated in general terms the question is:

1) Does Attic Greek prose employ ἐπί with both genitive and da-

tive & expresses concrete superposition of one body upon another?

2) If so, what is the difference, if any, between the two forms of expression?

The answers of the following authorities I quote in full so that their text may be at hand for reference.

1) Kühner, Grammatik der griech. Sprache (1870) II §438: "ἐπί mit dem Dativ, 1) räumlich zur Angabe des Verweilens steht nur wie beim Gen., auf, an, bei, und zwar häufiger, in concreterer Bedeutung an, bei einem Orte, bei Gegenständen." He then proceeds to cite instances of each. Xen. Hell. VII 4,41 οἱ Θρᾷκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοὺς ὠμοὺς καὶ τὰς χεῖρας (Übersetzung) ὑπὲρ τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, remaining "ἐπί c. dat. rein räumlich, aber ἐπὶ τῶν ἵππων, indem die Pferde als Stützpunkt gedacht werden; so Plat. Conv. 212 a ἐπὶ τῇ κεφαλῇ ἔχων τὰς ταινίας, aber kurz vorher ταινίας ἔχων ἐπὶ τῆς κεφαλῆς."

2) Krüger, Griechische Grammatik (1875) §68,41,1: "Bei ἐπί mit dem Dat. wird eine mehr zufällige, freiere Verbindung gedacht; bei ἐπί mit dem Dat. scheint mehr der Begriff der Zugehörigkeit vor."

3) Rutherford, Babrius (1883) p. 7: "The correct Attic usage is very simple, the best writers of prose and comedy limiting ἐπί c. gen.

to position or motion upon an object or surface, and ἐπί c. dat. to position or motion at or near. Thus a floating body is ἐπὶ ποταμοῦ, a city ἐπὶ ποταμῷ. A wounded man may be carried home ἐπὶ δυρῶν, a beggar sits ἐπὶ θύραις. In tragedy this distinction is not observed, and ἐπί c. dat. is also used to convey the sense which prose writers confine to the genitive. In Thucydides the prose usage has not yet become absolute, and although several deviations from the rule, such as κάτιον ἐπὶ ἀκμῇ λιθοτομίας εἶσι (4.67) admit of easy explanation, yet the unrestricted use, in e.g. τοῦ ὁπλίτου ἐπὶ πολὺ πεζὸν ε, 4.10 πρὸς τοὺς ἐπὶ ξηροῦ εἶναι ἀμύνεσθαι, — proves that such emendation is as uncalled for in the immature Attic of Thucydides as it would be in Herodt or Xen. The free and poetic liberty also crops up in the Symposium, where Plato allows himself a poet's license and in the same phrase, 212 c, uses now the prosaic ἐπὶ τῇ κεφαλῇ ἔχων τὰ ταινίας, now the poetic ταινίας ἔχων ἐπὶ τῆς κεφαλῆς. In no writer however is the common prose explanation of ἐπὶ c. dat. ever accredited to ἐπί c. acc. although the meaning "in the direction of" sometimes brings ἐπί close to that of "near."

4) Schneidewin, Zu Soph. Oed. Tyr. 1311 Philologus [illegible] 1.

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1. See however, to take the word Mr. Rutherford himself has chosen, Lycurg. κατὰ Λεωκράτους § 40 ὁρᾶν ἔ ἦν ἐπὶ μὲν τῶν θυρῶν γυναῖκας ἐλευθέρας περιφόβους κτλ.

p. 161: "sed summus erectorum multis utilitatibus dativo in prosa — Ciceronem sermone puisse vel inde clarissime apparet, quod Aristoph. hoc usu ἐπί cinxit dativo in senariis 11-ies, in alio genere versuum 13-ies (quo annumeravi etiam V. p. 134, ubi Aristoph. bis idem iudicium); genetivo autem in senario 11-ies, in aliis numeris 11-ies." In a postscript he adds: "Groat system Ritschy confirmed, quin summa dubitatio ortum a Cornificii nomine abiudicant (Babrius p. 7)." On the difference between gen. and dat., p. 160: "Quae cum ita sint, mihi quid inter utramque constructionem interesset, sensus quidem diversimen adhuc nullum reperire potui." Cited Ep. 703 by the title of 754, and Delph. 1040 as compared with Ep. 175, 731, Eccl. 909.

5 Wilderstrom, American Journal of Philology, XI p. 372, reviews Sobolewski (Poh): "Lubo ἐπί c. gen. Sobolewski rejects Krüger's distinction between ἐπί c. gen. and ἐπί c. dat. in a local sense a distinction which, it is true, might well be reversed theoretically as well as practically, for we should expect the natural position to be expressed by ἐπί c. gen., the unnatural by the dat. Verity's position is in fact often denoted by ἐπί c. gen." In Gildersleeve's Pindar, Pyth. I 26, 15, and it is not impossible that there may be some such feeling as we have in regard to ὑπό c. gen. and ὑπό c. dat. In refutation of Krüger Sobolewski points triumphantly to Ep. 78 compared with 754,

but he might have claimed here not mere indifference, but, if we must so
fine, reversal. It would be easy to make Xenos wriggle in the one passage
and sit quiet in his "fixed normal position" in the other. At any rate, the
gen. is much more common in Attic than the dat., as Stahl shows
(Hist. Synt., 81 n.); and the rules Rutherford is trying to deduce for ἐπί c.
dat. in this sense to Attic (Babrius, p. 7)."

6) Transferring the question to Homeric Greek — Monro, Homeric Gram. §200: "The Gen. with ἐπί is used in nearly the same sense as the Dat., but usually with less definitely local force; in particular — 1 with words expressing the exercise of power, free open contact is involved (and and δέω, etc.); as ἐπὶ χρυσοῦ, ἐπ' ἠπείρου, ἐπ' ἀγροῦ; Od. 11.127 ἢ ἄλλος ἢ ἐπὶ γῆς ἀλάλημαι — 2) where the local relation is a familiar one; as ἐπὶ νηός, ἐπ' ἀπήνης, ἐφ' ἵππων, ἐπὶ δρόνου, ἐπ' οὐδοῦ, ἐπὶ πύργου, ἐπ' ἀγκῶνος, ἐπὶ κλισίης (opp. δίφρος). Thus ἐπὶ νηυσὶ means on the side ships, ἐπὶ νηῶν on board ships." But in the Greek upon Troy was ἐπὶ νηῶν a more familiar location than ἐπὶ νηυσί?)

Further quotation is needless to prove variety of opinion! Mr. Rutherford is perhaps more in keeping with Attic Greek, since the rule of the dat.

1. I may however quote Kaemmerl, De Praepositionis ἐπί usu Thucydideo

in the sense of superposition. This point is naturally the first to be taken up, and could perhaps be determined [illegible] in appositional [illegible] the better to present at the same time and in historic order the whole material of the question.

The following lists

1) include only concrete substantial things, admitting abstractions, metaphors when unavoidable or when they could not be separated, e.g. Soph. Ant. 189-90 speaking of the πόλις ταύτης ἐν πλέονται, Pr. Pr. 34-40 οἱ μὲν γὰρ οὖν τὸ πῦρ ... ἐ. τῶν κραδιῶν ἕδουσ', Αἰγυπτίοι ... καὶ ἐ. τῶν δικῶν ἕδουσι, Xen. An. II 5,23 of the carving of the cross ... τῇ κεφαλῇ and also ἐ. τῇ καρδίᾳ.

2) exclude on the contrary concrete objects where evidently the [illegible] is not purely local, e.g. Z 423 f. πάντα γὰς κατ' [illegible] ... ἕδου ἐπ' ἄρα (1875 p. 30: "Structure's creator et Pater Sodalis Communitatis cuius ope vel nihil interest sanctimonia in Patronus sit usurpatus." We then compare I 13 with I 56 ... τοῦ ἑτέρου and ἐ. τῷ ἑτέρῳ, II 93,4 with VIII 100,4 ἀλφιτήριον and -ῳ, IV 11 f with 105,2 ... τῇ αὐτῶν μάχῃ and ... τοῖς ἑαυτοῦ ... ἀνδρεῖν, IV 100,4 with VII 61 f ἀπ' αὐτοῦ ac. Τείχους and ... τειχεῖ, III 101,4 and IV 101,3 with II 10,4 and IV 11,3) νεῶν and ναυσί.

ἐλεπόησοι cf. vv. 209, 221, Xen. Cyr. V 3,34 ε. τοὺ ὑποζυγίου καὶ σχήματα κα
παλαιᾶν τινα, Isoc. 17,42 δλκάδα ἐφ' ἣ πολλὰ χρήματ' ἦν ἐπὶ ναυτῶν.
for a loan not literally as Bailey translates it "levies were imposed, and
multas merces imposuerant".[1] See p. 55.

3) include, but keep separate, all instances where ἐπί with either case is equivalent to at or near.[2]

4) include those instances of ἐπί c. dat. after vv. of motion wherein a clear image is presented of superposition or lodgement upon the action of the vb.[3] Hence Π 579 ε. νεκρῷ κάππεσον and the like are included, but not such instances as ἐπ' ἀλλήλοισιν ἴόντες 'going at each other'. The verb of motion is always pre-

1. Attention will be occasionally drawn to the more striking or doubtful passages of this kind in the notes as occasion may be; but a full list of the omissions is given in Append. A.

2. Yet it must be borne in mind that the Greeks said upon (ἐπί), and that this separation of the passages according to our translation or to our view of the parts of the case is only for convenience in this special inquiry. The inquiry is, not the various meanings of ἐπί in English, but the usage of upon into Greek.

3. See Kühner's Gram. § 447 for this so-called constructio praegnans.

en in the lists (sometimes also other words which may aid the memory in recalling the passage).

5) exclude all temporal, causal, or other developed uses of ἐπί c. gen. and dat. The bearing however of such uses on the question will be shown later.

6) include reference to a few works undoubtedly of the post-classic age, e.g. the Batrachomyomachia, the spurious Platonic dialogues and others. There is still a remnant of respect for these works though hardly justifiable!

7) include, for convenience, under the department of History the dozen instances more or less to be found in Xenophon's philosophical works, since for him the department would hardly affect the style in this particular.

8) Instances of the case-form -φι(ν), which is neither gen. nor dat., have been omitted altogether. They can offer little aid in establishing a difference of the cases, since it is only by that difference that their own usage is established.

9) Instances in the Att. Greek inscriptions down to 300 B.C., being few in number (12 of the dat. and 1 of the gen. and not always of clear

1. See, for the probable date of the Batrach. Van Herwerden in Mnemosyne New Series V (1882) p. 1

signification, are not included, but may be found in Append. B.

10) The lists are arranged according to the period and department of the authors. The words within the lists alphabetically. Some variations given in the nomenclature do not stand in the passage cited, but some word of reference instead which is always indicated. References ~~[illegible]~~ a word in brackets, either by figures or abbreviations, indicate those lists in which the same word will be found but in the other case. For example the bracket [2. A. Hdt. X.] after the word ὄρεσσι in List 7 indicates that in list 3. 4 and in Herodotus and Xenophon the word will be found in the gen. case. ἐπί denoting superposition.

1. Epic

a) Iliad and Odyssey.

ἐπί c. Dat. = Superposition.

αἴγειρος Δ 484 ἀκροτάτῃ.	βηλῷ Ψ 202 ἐπέστη.
αἵματι λ 82.	βλεφάροισι Κ 26 ἐφίζανε. Ξ 165 χεύῃ. α 364 βάλε. β 39 πίσματα. ι 271 πεσόντι.
ἀκτῇ Β 395. ω 12. [Hm. 3, 6]	
ἀπήνῃ ι 75 κατ' ἔδηκεν. [Hm. 113. 3]	ω 33 ἔχουσαν. ν 77 πίπτειν. Π 481 βάλε.
ἀσπίς Λ 36 τῇ [2. 3. Ar. Hd. X.]	τ 590 ὠδείνῃ. 604 βάλε. υ 54 ἔχευεν. φ

358 βάλε. Ψ309 πῖπτεν. [3]

δωμός Θ240 πᾶσι ... μηρί' ἔκηα. ρ273 βω-

μούς. [1.2.3. Ar. X. 6]

γαιη Γ114 κατέδυνιο. Λ161, V624 κῖτο.

Π310 (υ.l.) κάππεσε. 413 κάππεσε, P58

ἐξεπέκυνσε. 85 πάσσων Ψ111, κιτο.

Ψ876 πάγη (Naueck emp. ἐνί), κ165 κατα-

κλινας. 92 τανύσειεν. τασο ἰ τα θαι

Lat. γαιης what? βηρι. Iste that in

all these passages γαιη stands and ἐρεῖ

of verse, whose corruption is as [1

2.3.4. Th. X. 6. Pl.]

γούνασι Ζ92 θεῖναι. 273 δεξ. 303 δῆκεν.

Ι488 γούνασι καθέλκας. X500. τ401 ἐπτώς ιν μ422 αὐτῷ, βέβλητο. [Hl.]

θῆκεν. φ55 θεῖσα. [X. 6]

δίφρῳ Ζ354 ἔστο. τ101 αὐτῷ κῶα ἐπαλ-

λεν. [Hm. Hy. Hs. 4. X.]

δοῦρα Semi-tmesis μ444 ἑξόμενος δ' ἐπι

τῖσι.

ἔλκεϊ Ο393 ἔπασσε.

ἑστορι Ω272 βάλλον.

ἐσχάρη ξ52 ἕστο. 305 ἕσταν. η153 κατ'

ἄρ' ἔξετο. 160 ἧ θαι. ξ420 ἑστάμεν. υ

123. [X. 6]

θινί Λ248. Ψ54 κεῖτο. 340. χ5. η290.

ι551. λ75.

θρόνοισι π401 κατέσσεν. [Hm. Hy. X.]

ἑρωεῖ Κ160 ἕαται. Λ36. Υ3.

ἑρωεῖ Ψ362 μαστῖγα ἄειραν. ο[illegible] μά-

στιν βάλεν. See notes at end of this

list.

Ι488 γούνασι καθέλκας. X500. τ401 ἐπτώς ιν μ422 αὐτῷ, βέβλητο. [Hl.]

καρπῷ ωτῖσι (!) Ε458, 785, Θ38, P601. Σ

594. Ψ489. Ω671. σ218. χ277. ω49.

κλισμοῖσι Θ436 καθῖζον - Λ623 - P90. [H.]

κόλπῳ Ζ400.

κρατί Γ336 ἔθηκεν. Ε742 θέτο. Π250 ἔσ-

σατ. Λ141 δίτο. Ο41 ὁ ἔθηκεν. Π157 ἔθηκεν. χ123 ἔθηκεν.

λεοταμοῖ 379 ἀκαρνία = χ102. Ψ]

κώπῃ Α219 σχέδε χεῖρα.

λέβης Σ504 εἷατο. φ406 κατ' ἀρ' εἷτο.

40' οἷ ἔρεκεν. Ζ6 καθῖζον. [Φ. Χ.]

λιμέσι τε καὶ ἀκταῖς Μ284 κέχυται.

λύγος ι428 τῆς ἐπὶ Κύκλωψ εὖδε.

μαξῷ λ448. τ483. [Hd. μαστοῦ]

μελάθρῳ τ544 κατ' ἀρ' εἷτο.

μοχλός ι382 ἄκρῳ.

μύλης η104. [Hs.]

νεκρῷ Π579 καππ[illegible]ν. Ρ330 π[illegible]ε.

νέκυς ψ47 ἀλλήλοισι, κ[illegible]ατο.

νευρῇ Δ118 κατεκόσμει ὀιστόν. Θ324 θῆκε.

νηυσί Β351 ἔβαινον. Ο388. β414 νηΐ κάτθε-

σαν. [illegible]111 τιθέντες. [illegible] Θ222, Λ5,000, κ408 whether συμφορά. or μοχλικίτ is

[illegible]ε ὡς σπεύσαιμι. [1.2.3. Ar. Id. Ι.Χ.]

οἴῳ Β312 οἷῳ π' ἀκροτάτῳ. [Ἐπιν.]

ὄιες Ε141 ἀλλήλῃσι, κέχυνται.

ὁμωσὶ Κ91 [illegible]άν[illegible]. [illegible]492 χ[illegible]. Ψ]

ὄρεσσι Ε523 ἔστησεν. See also the list

[illegible] μοῖρα[illegible] ἔλαν[illegible]. [Schol. Ar. Ind. X.]

οὖσι Ε734 κατέχουν. Θ31[illegible] κατεχ[illegible]ε.

Τ92.

οὐρῷ (ν)ήρατος Χ60. Ω417. ο34[illegible].

ὠσί μ200 ἄλειψα.

ὀφρύσι Υ151 καθῖζον (ἐμὰ λιθῷ). ἐ[illegible]ὰ μοι

Ο102. Ψ396.

ὀχθῃ Φ17. [Χ.]

πέζῃ [illegible]λ272 κατέθηκαι (ὑγρόν).

πέτρῃ Π407 καθήμενος. Ψ29. [Schol. Ar.]

πήχει (ἐμῷ ἴσον) φ419.

προβόλῳ μ251.

πύλῃσι Γ149 εἷατο. Σ275 κυκλ[illegible]ες ἐπὶ

τῆς ἀραρυῖαι.

πύργῳ Γ153 ἥντ[illegible]. [illegible]4. [illegible]131. Χ37 ἐμεῖ

σας. [Hm. Hs. Cow.]

ξυμός Ε 729 ἄκρῳ σῆσι. Ω 271 ξυμῷ, κα τέθηλαν.

σάκος Η 246 αὐτῷ.

σκοπέλοισι μ 239 ἐπίπτειν.

στήθεσσι Λ 420. Ι 490. Μ 151. Ξ 37 [illegible] 254. Ψ 18 δέμενος. Ω 27 κάππεσ[illegible]

σχίζης Λ 462. γ 459.

τάλαρος δ 124 αὐτῷ.

τοίχοι Χ 463 ἔστη. [Χ. 6 τειχέων ὑψηλοῖ]

τρόπις ἡὶ καὶ ἐντός μ 423 ἑζόμενος δ' ἐπὶ τοῖς. [Hm. Cow.]

τύμβῳ Β 793 ἔχε. Λ 371. Γ 134. Ν 771 πῆχυν. ὠμοις ο 61 βάλετο. [Hm. 3. Hd. 6. Ω.]

φηγῷ Η 60 ἐξέσθην.

χειῇ hole, den Χ 93 (= at ?).

χείλει (1e. πόφρου) Μ 51 ἐπ' ἄκρῳ χ. ἐφεστήκοτες. [Hd. Th.]

χερσί δ 213 χευάντων. ω 230. [2. Hd.]

χθονί Α 88. Γ 89 ἀποδέσθαι. 195. Δ 443. Ζ 213 κατέπηξεν (ἐνί Bekker, Christ, Leaf, Lehrs [illegible] Ludw.). Η 73 κατὰ δῆμον. Θ 73 ἐξέσθην. Μ 158 κατέχευεν. Ρ 550. Σ 461. Υ 483 κεῖται. Φ 426 κεῖτο. Ψ 731 κάππεσον. α 196. ξ 153. η 67. 307. θ 222. ι 9. λ 461. μ 191. π 439. [illegible] 135 πίπτε. [1. 3]

χιτῶσι Φ 31.

χροΐ Ρ 210 ἥρμοσε.

ψαμάθοις Α 476 νῆα ἔρυσσαν. Ψ [illegible] στησαν. γ 31 ἔρυσαν. ν 117 ψαμάθῳ ἕδεσαν. 284 ἑκείμην. χ 387 κέχυνται.

Rivers Names and Reference & Persons.

Ἰφιδάμαντι Λ 261.

Καλλικολώνῃ Υ 53.

Ὄσσῃ λ 315 δέμεν.

Οὐλύμπῳ λ 315 δέμεν

Πατρόκλῳ Ρ 706.

ἀλλήλοισι χ 389 κνημοπῆγες ··· κέχυντο.

[Pl.]

αὐτῷ (9 various persons) Ξ 119. Π 661. Σ 666. Δ 470. Ρ 536, where note ε αὐτοῦ τῷ Ε 101 = Λ 43 = 817. Ψ 135. Ω 443 τοῦσι.

with ὑπό. Ψ 381 (1). ω 525. Also in the formula ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ Δ 504. Ε (12). 58. 294. 540. Θ 260. Ν 187. Ρ 50. 311. ω 525.

Despite various opinions I have here and throughout felt the words ὦμος and στέρνα under the head of superposition, rather than of proximity. For whenever (as in the instances) it is clearly a case of superposition, as elsewhere it must be borne in mind that the βωμός regularly presented a foundation upon which the sacrificers stood — that the χάρα was in all likelihood surrounded with a paved space whereon which e.g. suppliants sat. ὀλε is why the mention of ἕδρη in η 153 ὡς εἰπὼν κατ' ἄρ' ἕζετ' ἐπ' ἐσχάρῃ εἰν κονίῃσιν.

In ἔπποιν of the above list Fäsche in Ebeling's Lex. Homer. uses the genitive. And except once in Hesiod. ἐπί always takes the genitive. But βάλλω in ο 132 can hardly take the gen.[1], nor would that construction be supported by the usage of ἐπιβάλλω (4 times in Hom.), nor in the only passage where the gen. appears with it (Ζ 68) the verb is in the middle voice.

1. See infra p. 100.

In B 89 πέτονται ἐπ' ἤνδεσι, ἐπί is 'towards'. So too in Ψ 841 ἐπ' αὐχένι κῦρε. In η 120-21 ὄγχνη ... ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ, αὐτὰρ ἐπὶ σταφυλῇ σταφυλή, σῦκον δ' ἐπὶ σύκῳ, the image of ripening. It is absent in ἐπὶ γηράσκει = πίπτει as in the phrases μοῖραν μόρον ἄλγεα, κῆδος, ὄνομα, κράτος ἔσται ἐπί τινι (Λ 309. Ε 384. Ξ 357. Ψ 400. 406. Ω 554. Λ 560. Τ 592), or in ἐπὶ σώμασι κύρσας (Γ 28). But in accordance with the contrasted use in πολλὰ ἐπὶ πρόσσω ἔρχεται (Ξ 496. α 103) it also here and elsewhere regularly excited from the root ἐπὶ προθύροισι (Ξ 496. α 103) is

κρήνη ν 408. ο 442. [Hs.]

λίμνη Υ 340.

νηυσί Α 554. Β 4. Δ 513. Ε 791. Ζ 50. Θ 180. Ν 680. Ξ 81. Ο 381. Π 665. Σ 125. Τ 423. Χ 306. Ω 381. Α 135. Μ 38. 90. 246. 403. Ν 107. 333. νέεσσι. 681. 762. Ξ 32. Ξ 51 νέεσσι. 57. 65. 367. Ο 44. 248. 459. 494. Π 722. νέεσσι. Π 18. 201. 547. Σ 7 κλονέονται. 259. 294. 304. Τ 71. 135. νέεσι. 160. 236. Φ 135. Χ 334. Ω 254. ρ 248.[1] [Hm. 3. Hy. Hd. Mk. X.]

ὁδῷ Ζ 15. Μ 165. Π 261.

πείρατι γαίης ε 284.

πηγῆς Β 523. [Hm.]

ποταμῷ Ε 598. Θ 490 αγαγων. [X. 6]

προχοῇσι Ρ 263.

πρυμνῇσι Θ 475. Ξ 32. Ο 385. Σ 76. 447. [Eur.]

ῥηγμῖνι Α 437. Θ 501. δ 430. 575. ε 150. 169. 547. 559. λ 186. μ 6. ο 499.

ῥοῇ Π 719.

σταδμοῖσι ρ 20.

ταφρῳ Ι 48. 51. Μ 76. 5. Ξ 67 γ. [Hm.]

τεῖχος Η 440 αὐτῷ. Ι 349 αὐτῷ. [X. Cy. Τειχίων Εμπολίδ]

φάτνῃ Ε 271. Ψ 506. Α 568 κατέθηκαν. Ο 263 (Et. Magn. 51 10 ve. d φάτνης. Ιλιο. 335. Λ 411. Hesy. at end of v. exc. in Κ 568. [4]

Ἀλητῳ Ι 712.

Ἀσωπῷ Κ 287.

Ἑλλησπόντῳ Η 86. ω 12.

Κελάδοντι Η 133.

Ξάνθῳ Ε 479.

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1. ἐπὶ νηυσὶ θοῇσιν ἁμα ἕλαύνειν (Ξ 387. Ι 74. 410. Ο 718. Σ 492) φέρεσθαι (Ο 743), ἐγείρειν (Ο 603) and νέεσθαι (Β 392).

Σκτηιόεντι Φ 87.

Σκαμάνδρῳ Ε 56 καδδέσθην.

[1]Χλωρῷ Υ 392.

[1]Ὠκεανῷ Κ 511. ψ 244.

The contents of this list should be noted, that its primitive conspicuousness has been compared with the wide development of the later period. Here are the names of rivers, all such should be classed κρήνη δεμνή, πηγή, ποταμῷ πεδοχῆσι, ῥοῇ, τάφρῳ, & all these latter were made use in the subject stands. Now since the step from ἐπὶ χείλεσι τάφρου (a dat. of superpos.) to ἐπὶ τάφρῳ is an easy one, and since the image of superpos. remains as clear in the latter as in the former phrase, all the above words, & also οἴῳ would be entered in that much fewer among the dats. of superpos. Hence the present list would have eleven words. Of these eleven, ἠχατιῇ and πείρασι (χείης) might also readily join the other groups, but that the superpos. of the one object upon the other or the distance of the image called up fades away and we have only proximity. Three others — κλιτύι, φάτνῃ, κλητῖσι — need historical interpretation. Of these latter, the list almost disappears, and ἐπὶ w. dat. in Homer even with concrete things is found to present almost invariably superposition.

To be excluded from both lists, because not purely local or not [illegible] concrete are ἐπὶ δουρὶ Ξ 424. ο 209. 221. 363, κτλ. ἀτίτηι Ε 134. Ι 432. α 218. ο 9, δίεσσι Ε 187. Ξ 20. Ι 106, ποσὶ β 369, ἡνίοχοι Δ 230. Θ 118. 127

λ 146. ο 234. σ 158. φ 1, ἀνθρώποισι ν 60.

ἐπὶ ρ. Gen. = διαμετρηθείσῃ

ἀγκῶνος Κ 80 ὀρθωθεί. Π 702 ἧ (v. l. ὑπ'). ξ 494.

ἀγροῦ α 185 ἔστησεν. 190. π 140. 344. χ 47. ω 212. 308.

ἀκμῆς (ξυροῦ) Κ 173 ἕστασι.

ἄλφης Θ 508 ἐρύσαντας. [Th. X.]

ἀκτῆ Υ 50 -άων. (Ψ 123 Ka Koeke reads Καὶ δ' ἄρ' ἀκτῆ with sch. Ariston. Ε 82 καθήμενος. 151 καθήμενος. Κ 140 κατηγαγόμεσθα. [I. a. Ebn.]

ἅμαρτα Ν 190 αὐτῆς, δῆσαι. 167 αὐτῆς. [Th.]

ἀπήνης Ν 375 νήεον ... ἅπασα. 447. ρ 262 τίθει. [Hm.]

βίωσιν ἕλωσι η 100 ἔστασαν. [1.2.3. Tr. Hd. Th.]

γαίης Α 365 (v. l. ἀπ.). α 27 γῆς. ξ 98 βασιν. φ 41. [1.3. X. Pl.]

ἔτειρον Ν 673 κατ' ... ἔασαν. χ 60 ἕλκε τ. τ 97 αὐτοῦ = φ 177 = 182. ω 408 ἕλξετ'. [Hm.]

εὐνάων πυκιναὶ δόμοι Ξ 77 ἁρμόσσασθαι.

ἠιόνος Ψ 61 κύματ' ... κλύζεσκον (La Roche, towards).

ἠμιόνων πυκιναὶ Ν 702 λειμῶνα.

ἠπείροιο, -ου Α 433 ἔρυσσαν. α 184. γ 70. ε 95 ἑζόμεν Λ 56. χ 136. π 335 ἔρυσσαν = 359. 367.

θρόνου Α 536 καθέζετ'. Σ 384 καθίσσεν. Η 22 ἕζε. Ν 322 κατ' ... ἕζευ. ε 195 καθέζετ'. η 162 εἶσαν. 169 εἶσι. Κ 314 εἶσε. 366 εἶσε. σ 157 κατ' ... ἕζετ'. υ 96 κατεδήσεν. φ 139 κατ' ... ἕζετ' = 166 = ψ 164. [Hm.]

ἑταίρων ἑλικώπις Ξ 219. Ψ 82. Σ 541 δύο τες. Ν 558 (J. P. 1457 πάντοσε λάμπε

(App. the Trojans.)

κορυφάς ν 12 ἥστο. Ξ 157 ἥμενον. [2. Aν.]

λαμπτὴρ ι 68 αὐτῶν, νήησαν.

μελίης Χ 225 ἐρεισθείς.

μηρο-, -ίσι Δ 461 αὐτὸν δ' ὠμοδέτησαν

Β 424 = γ 458 = μ 361.

νηῶν, -ό Ξ 550 ἐπεύδην. [Θ 528 φορέουσι].

Ν 665 ἔβαινε. Π 223 δῆκ'. α 171 ἀφίκεο.

260 ἵκετο. β 322 ἰών. δ 489 ὤλετ'. 817 ἔβη.

θ 500 βάντες. ι 535 ἆλθοι. λ 115 νεῖαι.

508 ἤγαγον. 534 ἔβαινεν. μ 358. ν 216 οἴ-

χωνται. ξ 188 ἀφίκεο. 295 ἐέσσατο. 298

ἐπόμην. 357 ἔβαινεν. ο 452 ἄγοιμ'. 547

ἔβη. ρ 160 ἥμενος. 249 ἄγω. τ 238 ἰόν-

τα. 243 ἀπέπαυον. 259 ἵκετ'. 339 ἰών.

φ 89 ἑζόμενος. ψ 176 ἰόν. ω 117 ἐπε-

[illegible] Ν.]

οὐδοῦ [illegible] α 104 στῆ. δ 718 ἔβη. κ 62

ἑζόμεθ'. ρ 339 ἔβη. σ 83. χ 203 ἐφέστασαν

ὀχέων Θ 455. [Hy. 3]

πήρας ρ 357 κατέθηκεν.

πύργων Θ 519 λέβαδνα. Ι 588 βαίνει. Λ

265. Π 700 πύργου ἔστη. Ρ 526 πύργου,

ἔστηκε. All at end of v. [Hom. 3. Hd. X.]

σανίδος φ 51 βῆ.

σαυρωτῆρος Κ 153.

σχεδίης ε 93. 163 αὐτῆς, πῆμα. 338 ἔβη. η

264. 274. [X.]

τεθαμώς Δ 538 αὐτοῦ (v.l. αὐτῷ), ἐλελιχθὼ

ὀδόντων

τράπεζα Λ 629 αὐτῆς (v.l. -τῇ). [Hy. 6. 5.]

τρόπις τ 278. [Hom.]

χέρσου Ξ 254 πήτην. κ 454 - λ 101 - 401 = ω

111. τ 278 ἔκβαλε. ω 291. All at end of

v.

χθονός Γ 243 κατέθηκεν. Υ 345 κεῖται (βα-

νες. χθονί), τ 470 ἐρέχθη. [I. A. 3]

ὤμων Α 46. ν 170 ὤμω. [Hom. 3]

Βουπρασίου Λ 756 βήσαμεν (La Roche, Towards).

ἐπὶ νηῶν in Ε 700 (προτρέποντο μελαινάων ἐπὶ νηῶν) means 'toward the ships'.

ἐπί c. Gen. = Proximity.

ἐσχατιῆς ε 489 (v. l. dat.), σ 355 δ. [Hm. Hs. 2.6]	[Hm. X. Pl.]
κρατὸς (λιμένος) ε 140. ν 102. ο 46.	χέρσου η 278 βεήσατο κῦμα. ο 495 λύον
ὄγμου Σ 557 ἑστήκει.	ἑστία.
πηγαί X 153 αὐτάων, πλυνοί ... ἐργὺς ἔασι.	

ἔπ' ἐσχατιῆς ε 280 (ἔσχες ... νῆα) is perhaps best taken with La Roche as 'toward'. So περάαν (περνᾶς) νήσων ἐπὶ Ψ 454, X 45, though Ebeling's Lexicon has them = -μετα, in. The problematic 7 be included is α 278 β 197 ἕεδνα) ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι. For the forms in -φιν see p. 12.

It will be observed that in this last list, as with the datives of prox., the meaning of superpos. is still clear, one inconvenient would as well as ἐπ even in both lists.

b) Hesiod and the Homeric Hymns.

ἐπί c. Dat. = Superposition.

ἀκταῖς Se. 213 ἥστο. Hy. 7,3 ἀκτῇ. [Hm. 3.6]

αὐχένι 5,217 κεῖται. [3]

βλεφάροις Hy. 3,4 πίπτειν. [Hom.]

βουσί Op. 404 ἄροτρον ... βάλοιο.

βωμοῖς Op. 336 ἑρδειν. [I. ... Ar. X. 6]

γαίῃ 3,339. [Hm. ... Il. X. 6. Il.]

γλώσσῃ Theog. 83 χείουσιν. [2]

γούνασι Op. 4. Batr. 3 ἧκα. [X. 6]

ἔργοις φιλεῖ Op. 549 ἀήρ ... τέτατται.

ζώνῃσι Se. 233 ἀπηωρεῦντ'.

ἠλέκτρῳ Op. 519,10.

θεμέλια 2,117 αὐτοῖς, ἔθηκε.

θεμέθλοις [Theog. 816]

Καρήνοις Se. 236 ἐδονεῖτο ... φόβος.

κηρῷ ωνεῖσι 2,18.

Κολωνῷ 5,272, 298. [Hd.]

κρατί Se. 136 κυνέην ἔθηκε. 6,7 ἔθηκαν.

κροτάφοις Se. 137 ἀραρυῖαν. Batr. 131. [4]

μέλεσσι Theog. 152=673 ἐπέφυκον = Se. 76 =

Op. 149.

μῦς Batr. 91 αὐτῷ.

νώτῳ Op. 544 ἀμφιβάλῃ. [Hd. Il.]

οὐδεῖ 3, 149, 284 καθίσσαι.

οὐδῷ (γήραος) Op. 331.

ὄχθης, -γας, -αις Batr. 166 ἔστησαν. ... 23. 247.

[X.]

[ὄχοισι 5,19 ut emend. v. "Iam Phoebus, postquam Tithoni, ὄχεσφιν pro ὀχοισιν legendum esse iure censuerunt." Ebeling's Lex. s.v. ὄχος (2)]

πεδίῳ 2,12 στῆς.

πέτρῃ Se. 406. 478 ἀλλήλης. Hy. 3,124, 404. [X. 3. Ar.]

πλαταμῶνι 3,128 εἱρύσατο.

πόντῳ 2,216.

προσώπῳ 10, ... [Hy. 7. 6]

χήματι ... μ γ. 3. [Hd.]

τύμβῳ Epigr. 3

ὕδατι Batr. 74. 99. [In v. 61 ἐν ὑγρῷ δὲ read with 3 mss., Matthiae, and Franke. In v. 89 ὑφ', Bothe's correction, is necessary & the sense). [Hd.]

χθονί Theog. 556. 564. Se. 162. 462 κάββαλε. Op. 90. 157. 252. Frg. 14, 4. [1. 2. 3]

ψαμάθοις ~, 29 ξύσαιο. 3, 79 ἔρριψ' ν. ὠλένῃ 3, 388.

Ἀγχίσῃ 4, 170 ὕπνον ἔχευε.

ἀλλήλοις δε[379]πέσον, δε. ἄνδρες. [7]

αὐτῷ Batr. 205 ἀρκάβησε δὲ ψυχὲ ἐπ' αὐτῷ.

ἐπί c. Dat. = Proximity

ἑσχατιῇ Theog. 622 εἶπ'? Frg. 150, 5. [Hom. Pl.]

θύρῃσι ~, 26. 6μήν. 11. [Hd. 6]

κρήνῃ 19, 20. [Hs.]

πείρασι 4, 227.

ἕδρῃς 1, 18.

δημοῖνι ~, 312, 327, c 30.

Ἀλφειῷ 34, 3.

Excluded from both lists are Ζηνὸς Theog. 290. Hes. ~, 200, 516, 556. προθύροισι 3, 571. φρετί 2, 197, c 36. 4, 15 because either not purely local or not concrete. Op. 750 μηδ' ἐπ' ἀκινήτοισι καθεζόμεν is of position, and in Op. 162 Kzach reads ὑφ' instead of ἐφ'.

ἐπί c. Acc. = Motion to

ἀδάμαντος Se. 231.

ἀσπίνας Se. 220.

ρωμῶν Ἀπ. [557]. [1.2.3. Ar. Hd. Pl.]

διφρων Se. 206 βεβαωτες. 321 ἰφρου, θόρ. πγ. 5, 195 διφρου, ἧστ'. [Hm.]

ἠπείρου Ορ. 624 ἐρύσαι. Ηy. λ, 510 ἐρύσασθε. 7, 22 ἀφῶμεν.

θρόνου 4, 165 κατέθηκε. [Hm.]

κλισμοῦ 5, 193 ἐδρεκάσθαι. [Hm.]

κρηνάων Ορ. 758 οὐρεῖν. [Hm. 2. Hd. X.]

μύλης Ἀγ. 228 ἀλετρεύουσι. [Hm. 2]

νηός Theog. 998 ἄγων. Ορ. 236 νηῶν, νίσσονται. Ηy. 2, 316 ὄρουσα. 7, 10 ἐξ-

σαν. 45. [Hm. 3. 4. X. Pl.]

προσώπου Se. 147. [Hy. λ. 4. Pl.]

πύργων Se. 242. [Hm. 3. Hd. X.]

σέλματος 7, 47. [ ]

χθονός 1, 133. 20, 3. [1. 3]

χώρης 3, 123 κεῖτ'

Δήλου 1, 49 ἔβη σατο. 115 ἔβαινε.

Κύνθου 1, 141 ἔβησαο.

Τελφούσης 2, 62 ῥῆς (2e. γῆς : 6f. Δήλου, Βουπρασίου Λ 756).

There seem to be no cases where ἐπί e. gen. denotes proximity.

2. Ψυχή

ἐπί e. Dat. = Superposition.

αἰετός Pind. P. 1, 7 βοι, ὕπνον κατέχευας.

ἀκτῖσι Pind. P. 4, 36 Δωρών. [Hm. 3. 6]

ἄνθεσι Solon 25.

αὐχένι Theogn. 1357 ζυγόν... κεῖται. [3]

σλεφάροισι Theogn. (? Sea Bergk II p. 72) κώ-

θητι. Theogn. 208 ἕζετ'. Pind. Py 9, 24 ; ἐφ-

φ. [ ]

βωμῷ Pind. O. 5, 7 (Ta

Jacobsohn however says that Pind. did not use the gen. in ω). Pind. Frg. 129 -οῖς. [1.2.3. Ar. X. 6]

γαστρί Archil. 72 προσαλεῖν.

γλώσσῃ Theogn. 85 ἰ. γλ. τ. καὶ ὀφθαλμοῖσιν ἰ- σιν [ἐστιν] αἰδώς Pind. O. 6,82 ἔχειν ἰ. γλ. ὀν [2]

δενδρέῳ Pind. Frg. 230 βαίνειν. [Hd.]

συναῖς Pind. P. 9,12 βάλειν. [X.]

κορυφαῖς Critias 7,9 καθίζῃ. [Hm. X.]

λειμωνοῖ Pind. O. 3,22 Ἀλφειοῦ. [Hd.]

λιχέσσαι Pseud. Phocyl. 184. [Gaisf.]

ὁδῷ Pind. O. 10,30.

ὕδῳ Sappho 98. [Gaisf.]

ὁσσοις Sappho 29 ἀμπέτασον.

ὀφθαλμοισι Theogn. 85 ἰ. γλ. τε γλώσσῃ λιμφα

ὀφρύσι Anacr. 54 δεμένοι.

ὀχθαις Pind. P. 12,2. N. 4,22. [X.]

πάχῃσι Phrynicus 2.

πεταλοισι Hygeus 8.

πέτρης Simonid. 58,2 ναίειν. [2.3. Ar.]

προσώπῳ Sappho 100 κέχυται. [Hd. 4.6]

στήλῃ Pseud.-Simonid. 183,4.

σφυρῷ Pind. Fr. 7(6),13 ἑστῶσα. [2]

χείλεσι Plato 1,1. 82,7 βαίνον. [Cf. Hd. Th. χείλεος τάφρου]

χθονί Theogn. 799. Anacr. 56,2. Aristot. 5, 12. [1.3]

Ἴδᾳ Pind. Fr. 10,71 πλαξὶ κεραυνόν.

ἁλόχῳ Pseud.-Phocyl. 180 χεῖρα βάλῃαι.

ἀνέρι Cleobulina 1 κολλήσαντα.

παιδί Pseud. Phocyl. 210 τρεφειν χαίτην.

Ion 1,7 ἄλλῳ, πόδῃ.

τοῖσδεσι (de remigibus) Critias 4,3 συρεμεν δ' ἑκατέρης [illegible]

δεσι πάσσω

ἐπί c. Dat. = Ἐπὶ τοῖς

δίνῃσι Anacr. 1 Ἰμέρου.

σχάρῃ Semonid. Amor. 7,47 σοδίοι. [X.6]

ἑσχατίαισι Alcaeus 64. [Hm.]

θύραις Pind. Pl. 1,19 ἑστάν. [Hd.6]

κράνᾳ Pind. P. 4,244. [Hs.]

λίμνῃ Theogn. 7. [Hd.]

αὐλᾷ Alcman 70. [Hs.]

πόλεσι Carm. Popul. 44. [3]

προχοῇσι Sapph. 28. Aristot. 53 ἔθεσαν. Simonid. 120.

θρόσθοις Pind. O. 13,53. N. 9. Is. 5(4),53.

ἔγχειμι Pind. N. 5,13.

τύμβῳ Theogn. 1203 οἰμωχθείς.

ὕδατι Pind. N. 3,4. [Hd.]

Ἄλφεῷ Pind. O. 8,9.

Εὐρίπῳ Pind. P. 11,22.

Εὐρώτᾳ Theogn. 1088 ποταμῷ.

Κασταλίᾳ Pind. P. 4,163.

Κηφισσῷ Aristot. 91 ποταμῷ θέειν.

Archil. 131 χολὴν γὰρ οὐκ ἔχεις ἐφ' ὅτῳ γένῃ so longer a concrete image, hence is excluded.

ἐπί c. Gen. = Συμφορητέον

ἀγροῦ Is. [illegible] 49,1.

ἀκμῆς ἐφορῶ Theogn. 537. Simonid. 97,1.

ἁρμάτων Hippon. 42,1 φ' ἁρ. τε καὶ θρηϊκὴ

-ων πώλων | λευκῶν ἰών. Pind. O. 1,77. [3]

ἀσπίδος Tyrtae. 11,31 [illegible]. Pind. P. 1,46. Hm.]

ἀτράκτου Sapph. 58 (ms. -τῳ).

ταδιάδος Pind. N. [illegible]

βωμῶν Bacchyl. 13,2 [illegible]

γῆ Tyrtae. 10,31 ὁ ἡρειχθείς 11.12. [I. 3. X. M.]

γλώσσης Theogn. 81 σοῦ ... ἐπιβαίνων. Adesp. 87 -ας. [Hs. 2. 3]

ἀετόνων Sappho 30.

ἄκω Alcman 87 ἦσι'. Do Bergk. [3]

ἵππου Corinna 14,1. [3]

λευκέπαπον (l. ξμάτιον) Anacr. 1a 13.

νηῶν Simonid. 105, 3. [Hm. 3. 4. X. Pl.]

ξύλου Carm. Popul. 4, 3 καθημένην.

ὀλκάδος Pind. N. 5, 2.

πέτρας Carm. Popul. 46, 2. καθήμενος ("ἔνια γλώσσης Theogn. 81 σοῦ ... ἐπιβαίνων. Adesp. 87 -ας. [Hs. 2. 3]

Ol. 122, 3" Bergk. [1. 2. 3. Hm.]

πώλων Hipponax 42, 1. See ἁρμάτων Sappho.

ῥεινός Herodas 4 μή ... τὴν χολὴν ... ἐχ. In 33. ἕρνας.

ῥυτίδων Plato 80, 2 ἔπεστι ἔρως.

σφύρων Sappho 70 τὰ χρύσε' ἄλλην. [-]

τραχήλου Adesp. 22 βαίνε.

χειρός Theogn. 490 (doubtful). [Hm.]

χώρας Pind. P. 4, 273. [Hd.]

There seems to be but one passage in which proximity might be denoted through the superposition of letters, viz. ποντου ... ἐπ Εὐξείνου Simonid. (? See Bergk III p. 516).

3. Tragedy.

ἐπί c. Dat. = superposition.

ἀγκάλαις Ph. A. 615 ἐφάσθε. Ph. T. 1250[1]. ἀκταῖς Pers. 968 ("ἔστε ... ἀγραι" Nauck).

Ion 761 λαβεῖν. Hec. 28. 86. 698. Hipp. 1179 (Nauck ad. loc.)

1. Understood figures denote lyric overstrophe figures, unaccented passages.

Melam.-Choeph. ἀκτάς). Andr. 1018 αἴσι. Hel. 609 αἴσι. 739. Iph. A. 807. Iph. T. 272, 932. Eur. Frg. 636, 2. [Hm. 3.6]

ἄνιγμι Rhes. 236 βαίη (ἄντρα.).

ἄρσαι Phoen. 1194 πήλων ἄρσαι.

ἄρμασι Phoen. 1110 σφάγι' ἔχων. [2.3. Ar. Hd. X. M.]

ἀσπίδι Phoen. [1120]. 1124 ἐπίσημα. [2.3. Ar. Hd. X.]

βοστρύχοις Bacch. 757 πῦρ ἔφερον.

βωμοῖ Oresch. Suppl. 699 θεσᾶτ'. 91(93).173 [1.2.3. Ar. X. 6]

γᾶ Ant. 134 πίτνα. Hm. 2.3.4. Ph. X, 6, M.]

γλωσσ[illegible] Ag. 36 ρου. Aesch. Frg. 316 κλῃ. O. 6. 1052 κλῃς ... βέβακε. [2]

δέλτῳ Iph. A. 1555.

δεμνίοισι Cycl. 499.

δέρῃ Orest. 1653.

δόμοι Med. 1270 πίτνουτ ... ἔχῃ. [ ]

ἑρκει beech of mss. Troch. 615 ὄμμα θ' σεται.

ἐσχάρᾳ Eum. 108. [X. 6]

ζυγῷ Bench Ag. 1613. Rhes. 74 καθέντ. γενε Hesiod. 154 τάδ' ἐντ. Rhes. 766.

ἑάκοις Iph. A. 195. [2]

ἵπποις Aesch. Frg. 58 ἐμπεφυρμένοι. [2.3. Ar. Hd. X. 6. M.]

κάρᾳ Bacch. 883. Troad. 987.

καρπῷ wrist Ion 1009.

κοντῷ Suppl. 254 ἔχων χέρ' ... Δαίμων.

κράνει Eur. Rhes. 470. [cf. κρανίου 1]

κρατί Orest. 1341 ἐπ' ἄλατο. Andr. 1081 Bacch. 1. Hel. 173 χέρα ἔθηκεν. Here. Fur. 640 κεῖται. [Hm.]

νηΐ Phil. 891 εὐπλοῒ νηΐ ... πόνος. Hel. 1105 ναυσί, νεφέλαν (i.e. Helen) ἄγων. Iph. T. 1109 (Mss. ἐν). [1.2.3. Ar. Hd. Th. X.]

νώτῳ Prom. Supp. 90 πέπλοις. Hel. 774 νοι-

του. 142 τῶν οι. 131 τύμβου. [Hk. Pk.]

ὄμμασι Ag. 1 καλούσα. C.h. 16 δ' ἀπ.

Phoen. 950 βαλών. [3]

ὁμαρτῇ Cum. 40. [Pl.]

ὅστοις Hec. 915. Heracl. 269 ἀφέρει.

ὀφθαλμοῖς Sept. 101 πίτοι. Iph. A. 57.

ὀχῶ Heracl. 731. (for Choeph. II see ὠχῶ)

[Cf. ὄχθαι X.]

ὄχοις Prom. 710 ναίουσι. Tro. 367. [Hm.]

παρῇσι Phrygians 13.

πασσάλῳ Hec. 920. [Ar.]

πέδῳ Heracl. 75 χύμενον.

πέτραις Bacch. 506. [2.3. Ar.]

πυρί Ion 707.

πίτνει Ag. 357 βαλών. [1.3]

ῥοδέῳ Iph. T. 425 δραμόντες.

λιμασι Sept. 2 σιδήρ... [H.]

σκήπτρους Ag. 75. Orest. 1058. [Ar.]

σκοπέλοις Ion 71. 1177.

σμικροὶ C.h. 142 ... μικρὰν ὄρνιν.

σποδῷ Ant. 1007 ἐφ' ἑστίᾳ.

στέρνοις Ion 995.

σώματι Cho. 723. [3]

τάφῳ Orest. 471 χοὰς χεόμενος. Hel. 916

... ὁμοσθέν. [Hd. 6]

τοίχοισι Ion 1158.

τρίποδι Orest. 164.

χθονὶ Trach. 11. Hec. 486. Med. 704 ἵνα

ναίεις χθ. Here. Fur. 849. Iph. A.

1587. [1.3]

χρωτὶ Ant. 246 παλύνας.

ψυχάδος Hipp. 235.

ὤμοις Trach. 564 φέρων. Phoen. 1131 φέρων.

Bacch. 755 ἔβαν. Cum. Soph. 161 φέ-

ρων. [Hm. 3. Hd. 6. Pl.]

ἀλλήλοισι Ion. 506 πέπτον. C.h. 160 ἀμ-

φικείμενος. [Pl.]

γυνή Aj. 1215 ὃς ἧς λαβων ... ἀνήρ.

Ἰλιάσι Anacreon. 101 γεγὼν ἡλίῳ.

μοί Iraeh. 981 βάρος.

παρθένοι C.6.1611 ... πάϊς, πόθῳ ... χειρας.

σοί Eur. Elec. 1344 ἔχνος βάλλουσι.

Ἐπί c. Dat. = Proximity.

δεδόσθαι Iph. A. 182 κεναίαισι.

δώμασι Orest. 1255; Phoen. 1533.

ἑσχάραις Alcest. 119 [X.]

ἑστοῖς loom Baech. 514.

κώπῃ Alcest. 361. 439 -ᾳ.

λαίφεσι Troad 690.

μελάθροις Here. Fur. 691.

νεκρῷ Aj. 1319.

ὅπλοις Eur. Suppl. 674.

παγαῖς Eur. Frg. 773, 33.

πόλει Iraeh. 246 ἔχθρᾳ (locus d. inf. is sufficient). [3]

πύλαις Ion. 719. Sept. 631. Ant. 141. Aj. 49. Alcest. 100.

πυρᾷ Troad 483. [3]

ῥιγεμοῖσι Iph. T. 253.

ῥοαῖς Phoen. 574. Hel. 52. 124. Eur. Elec. 1273. Eur. Frg. 14.

σκηναῖς Aj. 3. Hec. 733.

σποδῷ O. T. 21.

στεφάνοισι Phoen. 786.

σφαγῇ Hel. 1582 ταυρείῳ, σταδείς.

τεράμνοις Hipp. 536.

τύμβῳ Eur. Elec. 1326.

χεύμασι Phoen. 793.

Κυκλωπείοισι Here. Fur. 998.

Σκιάσιν Troad ...

Τροίᾳ Phil. 353. 611

It is not certain whether ἐπιστροφ. or προσεπ. should be understood in Choeph. Ἢ πόμπου ἐ' ἐπ' ὄχλῳ τῷδε πηρεύσων πατρί, and in Soph. Frg. 342 πόδοιν ἀνανέμου λίνα ἐφ' ὑφηλαῖ, πελάδεσσι (cp. Pseudon.). The reading was corrupt in Hec. Fun. 1003 ἐ. λόφῳ κίας, Hipp. 1195 ἐφ' ἅρματι while in Eur. Frg. 628 ἐπ' ἐσχάρας Ammonius' explanation was ἐσχάρα. So the notions to be duly excluded as ἔδοσαν προδύρου, τέρμασι, τόποις - for which see p. [illegible] — must be added Λυτοῖ Soph. 96. λουτροις ἐφῆλ. Elec. 441, μεχῆ Soph. 317 ἐμπίπτει Soph. Frg. 311, στεφάνοισι Choeph. 181, περκίδι Soph. 506 in which latter with certain exceptions, doubt in interpretation or remoteness of meaning.

In Aesch. finally must be noted ἐπί in the sense of Towards or for in Sept. 423, 714, 1059, Suppl. 1003, Frg. 69.

ἐπί c. Gen. = Superposition.

ἀγκύρας Hel. 1071. [cf. σμικροῦ O.C. 1148] | ἐπί in v. 693, Ph. J. 1170. [i. ...]

ἀγρῶν O.T. 1049. Eur. Elec. 623. | ἐπῆνης O.T. 802 μᾶ. Βά, [Hm.]

ἀκμῆς Hel. 897. | ἅρματος Aesch. Frg. 38. [3] See infra.

ἄκρων (Sc. ταπτύλων) Ph. 1230. [cf. Σ.] | ἀ πόδοιν Sept. 387. 400. 478. 510. 511. 514. 557. 661. [Hm. 3]

ἀκτῆς, -ᾶς Pers. 449. 965 Θείνοντας, Phil. 272. Hec. 778 (ἀκταῖς of the same | ἀστρόζυγας Aesch. 2

αὐχένων Pers. 191 τίθησι. (Cret. 51 ἐπ' αὐ-
χένος βαλεῖν ἐς ἁμαξιαύλ. Lex. p. 100).
[Hy. 2. Hd. Pl.]

βαλβίδων Ant. 1. 2.

βλεφάρων Eur. Supp. 284. [1. 2]

ὠμοῦ Tyrtæum 11 2 ἔστη. Vide Herael.
238 Ζεύς) ἐφ' οὗ σὺ βώμιος θακεῖς
[1. 2. 3. Ag. Th.]

γῆς Soph. Elec. 1136. ἡμ. 38 γαίας. C. T. 11
416, C. C. 1705 γᾶ., 171-, Cret. 38 γαί-
ας. ἁρμόσαι πόδας. Hipp. 76 ἔ[χ]ασαν.
Heracl. 869 πόδα πεζεύων. Her. 525 πό-
δα χρεμπτόμενος. Troad. 884, [1. 3.
X. Pl.]

γραμμή Eur. Tr. 2, 4 ἐπ' ἄκρας τρεῖς κα-
τεστιγμένας (i.e. "Ε").

δόμων Cret. 1574 ἄκρων. [3]

δορός Ship Tudrom. 793.

ἕδρας O. C. 85.

ἑστίας Ag. 1135. [6]

ἵππων Cret. 73, Eur. Tr. 675. [Tyrtæ.]

κανόνος Agathon Frg. 4 ἐφ' ἑνός.

κλίμακος Frg. T. 1582 Δωρίων (Heraclem mad.
xxxvi.). [X.]

κρηπίδων Here. Fur. 1008 ἓλιττο. Ion 38
τίθημι. [X.]

λᾶος O. C. 195.

λέχους Cret. 13 μέσ. [2]

νεῶν Eumen Eur. Elec. 6 τίθεμαι.

νεώς Pers. 18 νεών. Phil. 316, 648. Frg.
1. 102. 1000. Rhes. 72 δορύκτων, 77 νεών,
[Hm. 3. 4. X. Pl.]

νήσου Phil. 613 ἧς ναίει.

ξένης C. C. 184, 968. Tudrom. 136.

ξυροῦ Heracl. Frg. 19 [illegible] (Lo Mal. medium)
Ant. 996. Here. Fur. 630 ἔβυτ.

ὄρων Sacer. 1070 ἔρυτα. [Hm. 2]

ὀμμάτων Ag. 1428. Eur. Supp. 286 βαλοῦ-

γα. Rhes. 1452 τίθητι. [Hm. 3]

ὀρόφων Aesch. Suppl. 651.

ὄρεων O. T. 1105. [Hm. Hd. X. l.]

περγάμων Iph. A. 762 στάσονται.

πέτρας Eur. Suppl. 1045. [1. 2. 3. Ar.]

πέτροι O. C. 19.

πόλεος = γῆς Androm. 137.

πρώνης Iph. T. 1177 σταδέντες. [Hm.]

πυρᾶς Eur. Elec. 513. Ion 1258 (troch. tetram.) ἕξε. [3. C. Pl.]

πύργων Rhes. 1091 ἄκρων. [Hm. 3. Hd. X.]

πώλου O. C. 312 ἐξιώτων.

ῥιπός Eur. Frg. 397 πλέους.

ῥοπῆς Hipp. 1163. Cf. Th. & Pl., also gen.

ῥώμης Orest. 68 ὀχούμεθα.

σκαλμῶν Iph. T. 1347.

σώματος Ag. 1472. [3. 7]

τρόπις Hel. 412 ἐφ' ᾗ ἐσώθην. [Hm.]

χέρσου Aesch. Suppl. 178.

χθονός O. C. 1256. Med. 751. Cycl. 583 Dds. [1. 2. 3]

χώματος Hec. 524 ἄκρου, ἔστηθ'. Or. 1116 στάς. [X.]

χώρας Trach. 300. [Hd.]

ὠμῶν Suppl. Frg. 344. Orest. 1532 (troch. tetram.). Eur. Elec. 513 ἥραν. Rhes. 305. [Hm. 3]

In Aesch. Frg. 38 cited above s.v. ἅρματος corruption seems almost a certainty. See Blaydes on Aristoph. Kan. 1103. — Arist. 1141 ᾤκεται πόλις δῆμος πόλει ἐπὶ νότου, even worth the said = Hdt. 6, 11 ἐπὶ βυσσοῦ γὰρ ἀκυὴς ἵκεται ἡμῖν τὰ πρήγματα, Ionic not convey to able construction. The simple gen. governed by μεσσηγύς & compare ἐπ' εὐρέης. In Trach. 135 ἐπ' ἀμφιπόλου γὰρ ἥκω

μελάθρου γόον ἴκλυον Weil δισσῶς ἐπί, by which "on rétablit à la fois le sens et le mètre," and Verrall asks why ἐπί may may not mean "in the direction of", "towards". For ἔγχει, 314 κορμοὺς πλατείας ἰσχάρας χαλὼν ἐπὶ see p. 110. In Eur. Suppl. 872 γουνάτων ... ἐπὶ κυνέσιν, and in Troad. 1275 the reading is uncertain. This is the sense of the extension. For ἐπί c. gen. denoting proximity there are no examples.

4 Locative.

a) Aristophanes.

ἐπί c. Dat. = Simple position.

ἄνδεσι Eq. 403[1]	μήλοις i.e. breasts Eccl. 903.
γόνασι Thesm. 1182. [X. 6]	ὀφθαλμῷ Lys. 1026. Ran. 1247 -οῖς.
κλάδεσι Av. 288.	πέτρᾳς Eq. 783. [2.3. Ar.]
κοίταις Vesp. 1040.	πλευρᾶς Vesp. 1293. [Fl.]
κορυφαῖς Nub. 270. [Hm.]	προλόγοισι Ran. 1246.
κροκωτῷ Ran. 46.	σῆμα Thesm. 886 ἐφ' ᾧ. [Hd.]
κύτος δώρακος Pax 1235 δεκάμνῳ.	τραπέζῃ Ach. 1158. [H. Hd.]
λυχνείῳ Fr. 561.	ὑρᾷ Vesp. 678.

1. Underscored forms denote hiatus, non-underscored forms avoidance of hiatus.

χείλεσι Kan. 679. [cf. Hd. 4 ἦλθε χείλεος τάφρου]

χειρί Trc. 387, 10. [2. Hd.]

Ταινάρῳ Aek. 510.

ἀλλήλοισι Vax 101. [Fr.]

ἑαυτῷ Kan. 9 ἄχθος ... φέρων.

οἷς Plut. 18[illegible] ἐπικαθήμενοι.

σοὶ Kan. 1046 ἐπικάθηται.

ἐπί c. Dat. = Προσκείμενος.

κιονοστοίχοις Kan. 145.

δωμοῖς Ἅ λ 1140 ἑκάστης καθέζετο. [1. 2. 3. X. 6]

δημοσίοισι Eccl. 627.

δρυοφάκτοις Vesp. 552.

θύραις Eccl. 868. 997. 1114. Kan. 16. Nub. 469. Vesp. 362. 1482 θάσσει. [Hd. 6]

κημοῖς Vesp. 754.

κιγκλίδι Vesp. 124.

κουρείοισι Plut. 338.

οἰκίαισι Vesp. 801.

πύλαις Eq. 1246. 1247. 1248.

ἑρκίοις Thesm. 864.

στόματι Eccl. 1107 τῆς ἐσβολῆς.

τραπέζῃ Vax 770. [Hm. 4. Hd.]

τύμβῳ Kan. 1139.

Ἀρταμιτίῳ Lys. 1251.

Ληναίῳ Aek. 504 (Sobolewski, on).

Παλλαδίῳ Trg. 585.

Sobolewski is sure that ἐπ' ἐσχάρας Av. 1232 means at, not on. [illegible] ἐπὶ λίθου καθῆσθαι ἐπὶ κλίνης; also ἐ. κώπαις Eq. 546 [illegible] ἐπὶ μαστῶν πυκάζοις, ἐπ' ὄχθῳ Kan. 1172 [illegible] ἐπὶ πλοίοις, but [illegible] Examples such as Vax 123 κολλύρειν μεγάλην καὶ κόνδυλον ὄμμιν ἐπ' αὐτῷ

not usually reckoned as purely local. See p. 105.

ἐπὶ c. Gen. = Superposition.

ἀκωής Plut. 956 (comb. tetram.).

ἁμάξης Plut. 1014 ὀχουμένην, [Th.]

ἀνδράκων Frg. 68. 135.

ἅρματος Eq. 968. Kan. 1402 (from Ves.).

ἁρμαμαξῶν Ach. 70.

ἀσπίδων Kan. 928 ἑπόντας (comb. tetram.). [1.3]

βήματος Plut. 882.

δωμός Pax 988 ἐφ' ὅτου. Eq. Eq. 1312 'πὶ τῶν σεμνῶν θεῶν (trochaic tetram.). [1.2.3. Th.]

γῆς Pax 846. [1.3. X. Pl.]

δικῶν (as κραδῶν) Av. 41.

ἑλπὶς (as a title) Eq. 1244 ἐφ' ᾗ ὀχουμεθα. Frg. 150, 11 ἐ. λεπτῶν ἑλ. ὠχεῖσθ'.

ἵππων Lys. 674. [Kock.]

καινδάρου Pax 81.

κελήτων Lys. 60.

κεφαλῆς Eccl. 222. Av. 487, 515. Plut. 1178. [Hd. X. Pl.]

κλίνης Lys. 675. 732. Eccl. 904. [Pl.]

κοπρήματος Frg. 474.

κραδῶν Av. 40.

κρεμάθρα Nub. 218.

λίθος Vesp. 332 ἐφ' οὗ. [Hm.]

λόφων Av. 293 (trochaic tetram.). [X.]

λυχνιδίου Frg. 281.

μελίας Av. 742.

μαρέων (as δωμάτων) Thesm. 673.

νεώ Kan. 52. [Hm. J. H. X. Pl.]

ξύλου Nub. 1431 (comb. tetram.). Vesp. 93.

ολίγου κηφ. οἱ ἵκετο. Ep. ἀγκυρας.

ὀρῶν Aeh. 82. [Hm. Hd. X. Pl.]

παττάλου Vesp. 808. [ ]

περιδρόμου Haleoun Frg. 133.

πέτρας Eq. 754. 956. Av. 836 -ῶν. [1. 2. 3. Av.]

πίνακος Plut. 996 ἑπόντα. [Ep. πινακί σκοις 4]

προσώπου Nub. 1176. [1. 2. 4. Pl.]

πυγιδίων Aeh. 638 ἄκρων.

ῥιπός Pax 699 πλέοι.

σκήπτρων Av. 510. [Ep. Hd.]

στρούθου Lys. 723.

τέγους Vesp. 68. Nub. 1482. Frg. 11. Lys. 389 τεγῶν. 395.

τόνου Lys. 923.

τραπέζης Eq. 771. [4. Cf. 6 and Pl. = bank]

τροχοῦ Ach. 846. Pax 1142. Plut. 371.

τυροκνήστιδος Lys. 231.

Θρᾴκαι Lys. 103. Av. 769. Pax 313. Aeh. 602. Vesp. 288.

Eq. 1312 καθῆσθαι ... ἑ. τῶν σεμνῶν θεῶν has been admitted in the n- [illegible] text [illegible] ; see also Th. I 126, 11 and Cun. Herod. 238! Eccl. 486 f. σκιᾶς ἐλθοῦσα, besides which connectedness, is doubtful in reading, [illegible]

1. In such phrases as εἰ (ἐκ, ἐν) διδασκάλου, Πυθίου, χείτονος, the explanation by ellipse seems more [illegible] [illegible] Kühner, for instance Hm. Fram. p. 314, takes εἰς (ἐ) directly with Αἴδαο. Ἀθηναίη, γαλόων [illegible] seem to me [illegible] "to [illegible] [illegible] Jen. [illegible] Anab. Hist. Anom. §113, Richard Meister, Die griechischen Dialekte

φωνὴν ὑπὸ τινὸς — Wakefield following him.

Genitives of proximity seem entirely wanting.

b) Comic Fragments.

ἐπί c. Dat. = Superposition.

ἀνθρώποις Ephipp. 5,16 (Koch's Com. Frg. 3. II).

ξυλίοις Phereer. 108,17 (I) Pollux reading -ων. Telecleid. 2 (I) -ῳ.

κατόπιν Anti. fr. 164 (II) τούτοις (leg. τουτί) ἐπιτέθη.

ναυτί Hermipp. 6,11 (I) recens. ἀπὸ l. 2.3. Ar. Hd. Th. X.]

ὁδῷ (χάρως) Menand. 671 (III).

πινακίσκοις Phereer. 108,14 (I) Pollux reading -ων. [Cf. πίνακος Ar.]

προσώπῳ Eubul. 98,7 (II). [HS. 4.6]

σανδάλοις Cephisod. 4 (I) ἐφ' οἷς ... ἔπεστιν.

τραπέζῃ Philem. 17 (II) κείμενον. Telecleid. 1,7 (I) -αις. [Hem. H. Hd.]

χείλεσι Eupol. 99,5 (I) ἐπεκάθιζεν.

τῷδε (leg. ᾠδῇ) Eratin. 108 (I) ἐπ[illegible]

II p. 297 ff. In the present case therefore (ἐπὶ θεῶν) the prep. according to this theory goes immediately with the gen. Rather than that I should prefer the elliptic theory or better yet say that θεῶν διδασκάλου τε were now indissoluble substantives (as the gen. with ἐκ, but with ἐν, acc. with εἰς), the under subst. διδασκάλου τε meant only a notion as distinct from that called up by διδάσκαλος as e.g. [illegible] stuff is distinct from cashmere.

ἐπί c. Dat. = Proximity.

θύραις Cubul 53 (II). [Hd. 6]

λαχάνοις vegetable-market Cratin. 49 (I)

πορνίοισι Xenarch. 4,4 (II).

τηγάνοις Pherecr. 127 (I).

Σάγρᾳ Alexis 205 (II).

Proximity is perhaps also in Hermipp. 53 (I) ὥρα κάττειν ἐ. τοῖς ἱεροῖς. Menand. 1091 (III) seems corrupt. With Theopomp. 64 (I) κατακείμενοι καλακώτατ' ἐ. τρικλινίῳ may be compared Eur. Phoen. 1533 ἐ. δώμασι.

ἐπί c. Acc. = Superposition.

ἀκάνθας Menand. 396 (III). Adesp. 497 [Th.]

ἀνθράκια Cratin. 143 (I) hexam. (Porson's emend.).

ἀνθράκων Cephal 1 (I).

βήματος [illegible] (II)

γῆς Alex. 252. [I. S. Pl.]

δίφρου Menand. 877 (III). [Hm.]

ἑστίαν Adesp. 463. [6]

κιόνων Crates 15 (I).

κόπρου Menand. 544,5 (III).

κοχωνῶν Crat. 47 (I) ἐπὶ τείχας καθεζόμεναι.

κρανίου Cratin. 71 (I). [Lg. κράνει.]

κροτάφων Sent. 11 (I) ἄκρων. [Hm. MS. Bat.]

μαθήματος Anaxipp. 3 (II) ἑστηκώς [illegible] ἐπὶ κλίμ.

ῥόδου Theok. 222, 10 (II). Hermipp. 41 (I)

ὑπὸ των ξύλων (Thuc. 4 more effic. | Τράπεζα Rec. Inscr. 261, 3 (II) ἐν τῇ πόλει.
ital. See p. 107). | [H. (6. Ph.)]

Προσώπου Anaxandr. 58 (II). [2. H. Ph.] | Τροχοῦ Theophil. 7, III).

Τειχίων Eupol. 207 (I). [τείχει I. Th. X. 6] | Θράκης Adesp. 719, III?

Τηγάνου Eubul. 76 (II). [H]

ἐπί c. Gen. = Dependency.

Φάτνης Adesp. 719, from Photius. [Hm. X.]

Menand. 202 (III) ἐ. τοῦ σανιδίου ἢ prosaic, Epitr. 1, 1 (III) ἢ corrupt, but has been emended by Cobet, Mnemos. IV —, who reads ἐπαλ-φιτοῦντα for ἐπ' ἀλφίτου πίνοντα.

5. History.

a) Herodotus.

ἐπί c. Dat. = Superposition.

Ἄκρῳ 4, 195. 7, 85. [X.] | Βωμῷ 4, 35. [1. 2. Hd. X. 6]

Ἀκρωτηρίῳ (τοῦ ὄρεος) 7, 217 ἐγένοντο. [H.] | Δόρκοι 7. 41.

Αὐχένι (τοῦ Βοσπόρου) 4, 118. [Ep. ?] | Ἐμπολίῳ 1. 50 ?, τούτοισι ... Ἑκαταίῳ.

Βάθρῳ 2, 176. [Hd. 6. Ph.] | Κανέῳ 1, ?

κεφαλῇ 1,31 (cf. gen. in Lemn. sep.). Thas. in 5,49. 7,70-72, 74, 76, 79 84. [H. Hd. X. Pl.]

λεπτῷπῳ 3, 18.

οἰκήματα 2,148 ἐκείνοισι. [X. 6]

οἰκοδομήματι 2,121 α.

ὄρεσι 2,12. [3.4. Hd. X.]

οὐδῷ (γήραος) 3,14.

πυρί 4,120.

πυραμίσι 2,149 ἀμφοτέρῃσι. [X.]

πύργῳ 1,181 ( ) ἐπιβέβηκα. [1.2]

ῥίῳ 4,85.

σκήπτρῳ 1,195 ἔπεστι. [Th.]

τρίποσι 5,59.

χώρῃ 5,77. [2.3]

Γερεστῷ 9,105.

Ταινάρῳ 1,24.

ἐπί c. Dat. = Proximity.

διασφάγι 3,117 πύλας ... ἔστησε.

θαλάσσῃ 2,159(2). 3,17. 4,13, 17 n. 6 20, 118. 7,89. [Hd. Pl.]

θύρῃσι 3,16. [Hd. 6]

λιμένι 9,51 ἐπ' ἠϊόνι. [Hd.]

λουτρά 7,176 αὐτοῖσι.

πόλι 6,7 νῆσος ... κειμένη. [3]

ποταμῷ 1,189. 2,103, 108. 4,18, 86, 124.5, 13,52 (3 ᾧ ἕπεσι, αὐτῷ, ᾧ), 114. 7,124, 134. 7,16. See also list of proper names. [X. 6]

πρόπυλα 2,91 αὐτοῖσι.

πύλῃσι 1,84.

στόμασι 2,154. 4,51, 53, 81, 87.

Ἀρτεμισίῳ 7,(13.3, 1(2), 43(2), 45, 47 45(2), 65, 73. 4,93.

Ἀσωπῷ 4,19, 30, 38, 43.

Θερμώδοντι 4,110. 9,43.

Ἴστρῳ 4,80.

Λάκαινα χώρη 7,235 ἐπ' αὐτῇ νῆσος ἐπικειμένη.

Λήμνῳ 7,6 νῆσοι ἐπικείμεναι.

Λιβύῃ 4,153 νῆσος, 156, 195.

Πελοποννήσῳ 3,59 νῆσον.

Σκιμάνδρῳ 5,65.

Σκιάθῳ 8,92.

Στρυμόνι 7,25, 75. 8,118.

Σουνίῳ 6,87.

Τριοπίῳ 7,153 νήσου.

Ὑπάνι 4,53.

Ὠκεανῷ 4,8.

In 8,110 ἐ. τῷ πλοίῳ and 123 ἐ. τῷ βωμῷ it is doubtful whether ἐπί means on or at; in 5,121 τὴν ἐ. Μυλάσοισι ὁδὸν it means to.

ἐπί c. dat. = ἐμφορητέων.

ἀγκυρέων 6,12 ἐπέσχεσε. 7,188 ὥρμιον.

ἀγορῇς 5,89.

ἀγρῶν 1,17, 120 -οῦ. 6,23.

ἀκμῆς (ξυροῦ) 6,11.

ἀμάξης 1,31. 9,80 -έων. [Pl.]

ἀρματος 7,40, 100. [3]

ἀσπίδος 4,74. [Hm.3]

βάθρων 7,28. [Hd.]

βωμοῦ 1,183 (2, θύειν & κατακίξουσι), 2,39 ἐπ' αὐτοῦ σφάξουσι. 6,81 θύειν, 97 ἐθυμίησε. [Hd. Pl.]

γεφυρέων 7,54.

δακτύλων 6,60.

δειελοῦνος 1,23, 24 ἐπιὼν

δενδρέων 2,22 ἐπεόντος. [Ti.]

ξευγέων 1,199. 4,46.

ἠιόνος 2,113. 7,44.

ἰκρίων 5,16.

ἵππου 2,162. 3,86 -ων. 4,64 -ων, 110 τούτων 116 -ων. 5,112. 9,44. [Helek.]

ἱστοῦ mast 8,122. [I]

καταστρώματος 8,118 ἐπεόντων, 119.

κεφαλῆς 2,35 -έων. 5,12 (del. in same sq.). [Hd. X. Pl.]

κλίνης 1,182. [Pl.]

κνάφου 1,92.

κολωνοῦ 7,44. [Hi.]

κρημνοῦ 4,103. [L. Th.]

κρυστάλλου 4,28.

κυματωγῆς 4,100.

λόφου 2,124 (2), 127. [X.]

μηχανῆς 2,125.

μαστοῦ 2,133. [Hm.]

νηός, -ῶν 5,33 (2), 36 ἐπιπλέοντας. 6,15 ἐπιπλέοντας, 43 ἐπιβάς. Zu 7,96, 181, 184 ἐπεβάτευον. 8,92 ἐπ' ἧς, 118 ἐπιβάς. [1. 3. 4. X. Pl.]

νώτου 2,68. 3,28. [3. Hd. Pl.]

ξύλα 1,186 ἐπ' ὤν. 4,64 -ων, 103 -ου.

ὄνων 2,121 γ ἐπιδεῖναι.

ὄφεος 9,81 ἐπεσσεύω.

ὀρέων 7,111 [Hm. Hel. Pl.]

ποίη 1,132 ταύτης ἐδήκε.

πλοίων 1,205.

πρῴρης 7,180.

πυρῆς 1,86. 7,167. [6. Pl.]

ῥάχιος (τοῦ ὄρεος) 3,54 ἐπεόντα.

σηκοῦ 4,62.

σήματος 1,93 ἄνω. [Hm. & Cy. 11]

σταυρῶν 5,16.

στιβάδος 4,71.

στοίχου 2,125.

συμβολῆς (cf. ζωστῆς) 4,10 Ἄκρης.

τάφου 5,47 ἑδρυσάμενοι. [3.6]

τάφρου 4,201. [Hm. Th. X.]

τράπεζα 6,129 αὐτῆς ὡρχήσατο. [4. 6/7.6.7]

ὕδωρ 3,23 αὐτοῦ ἐπιπλέειν. [Batr. 2]

ὑπωρείης 9,19.

χοίλος (ποταμοῦ) Po. 1,141. [Hm. 6. 2.4]

χειρός 2,141. [Hm. 4]

ὤμων 1,209(2). 2,35. [Hm. 3]

Θρηίκης 6,33.

Χερσονήσου 6,39.

παῖδες 2,107 ἐκείνων ἐπιβαίνοντας.

ἐπί c. Gen. = Proximity.

γωνίης 1,51. 8,122.

θαλάσσης 3,5. [Hd. Th. X. 6. Pl.]

θυρέων 3,120. 5,92γ. [1.2.4. Hd. X. 6. Pl.]

Βόσπορος 4,87 αὐτοῦ.

ἐπ' ὀκτώ μησὶ 2,121 ε, 124 would seem to belong here, yet historical knowledge on the matter might give the choice, at least for some early period, its literal meaning. See p. 112. — Τὰ κόλπα τὰ ἐπ' Ἰσσικῷ 7,115 The prep. is toward. — For the appositional gen. τοῦ ἐπ' Εὐξείνῳ στομίου 4,4 see p. 111.

b) Thucydides.

ἐπί c. Dat. = Superposition.

αἰγιαλοῖς I 7,1. [X.]

Ἄκρας VII 34,2. VIII 106,4-α. [Hm.]

ἀκμάζω IV 67 3. [I. 4. Hd. X.]

βωμός VI 3,1 ἐφ' ᾧ θύουσι. [I. 2. 3. 4. Hd. X. 6. ἐξ. τῶν θεῶν I 126,11]

ἰσθμῷ I 56,2. [Th.]

κεφαλαῖς VI 97,3 ἄκρους. [Hd.]

νεανί IV 10,4. [I. 2. 3. 4. Hd. Th. X. 6]

τείχει VIII 69,1. [Th. X. ἐξ. τείχους V]

Αἴτνῃ III 116,1.

Ἐπιπολαῖς VI 97,4. 102,1.

Λευκίμμῃ I 30,1. 47,2.

Ῥίῳ II 84,4. V 52,2.

ἀλλήλοισι II 52,2. VII [illegible] 1. 7,2. [X.]

ἐπί c. Dat. = Proximity.

θαλάσσῃ I 58,2. II 4,4. IV 26,2. 54,1. 57,1. VI 2,6. VII 4,2. [Hd. Pl.]

λιμέσι III 6,[illegible]. IV 54,4 λιμένας.

πολίχνῃ VII 4,6.

ποταμῷ I 100,1. III 99. IV 50,1. 78,3,5. 102,1. VI 65,1. VII 35,1,2. 78,3 αὐτῷ. 80,5; 6. 84,2 αὐτῷ. [X. 6]

στόματι I 29,3. 55,1. IV 49. 75,2. 102,4. VIII 90,4.

τάφρῳ III 24,2. [Hd.]

χωρίον VII 34,2 ἐφ' ᾧ ὥρμουν. [Th.]

Αἰγίνῃ I 105,[illegible].

Ἀρτεμισίῳ III 54,4.

Ἀράκωνι VI 66,[illegible].

Δηλίῳ IV 101,5. V 14,1. 15,2.

Ἐρετρίᾳ VIII 60,1.

Κεκροπίᾳ I 105,1.

Κερδυλίῳ V 6,3,5.

Κρήναις III 106,3.

Λαβδάλῳ VI 97,5.

Λακωνικῇ IV 54,4 νήσου ἐπικειμένης.

Λῷ VIII 91,2.

Λέσβῳ III 16,1.

Λευκίμμῃ I 51,4.

Λοκροῖς II 32 νῆσος. III 89,3.

Μελήτῳ VIII 26,2.

Πύλῳ IV 14,5. 28,3.

Σκιώνῃ IV 131,3. 133,4 αὐτῆι.

Στρυμόνι I 98,1.

Τροπαίῳ VIII 35,3.

In four passages it may be doubted whether περιοικ. or ἐποικ.

[illegible] I 100,3. Λευκίμμῃ I 10,1. Νάξῳ II 5,1. Ἐπιπολαῖς VII 73,1. Two instances are excluded [illegible] ἐποικ. ἐπί, II 101,2 [illegible] ἐπὶ τῆς μάνεν. VIII 86,3 ἐ. τοῖς ἑτέροις αὐτῶν μένειν. For the ἐφεδρεία ἐ. ναυτῖν cf II 80,2 sec fl. 107.

ἐπί c. dat. = during, in the time of.

ἀγκυρῶν VII 59,2.

ἀκρωτήριον II 93,4 αὐτοῦ. [Hd.]

ἐπὶ (vel χώρᾳ) IV 118,4 c. τῆι αὐτῶν μένειν. [I. 3, X. Pl.]

ἰσθμοῖ I 13,5. [I. X.]

καταστρωμάτων I 49, 1, 3 -ος. VII 62,1, 67,2

λόφων III 97,2. 108,1 -ου. IV 12,2 αὐτοῦ. 12, 2. 129,4 -ου. 131,1 -ου. V 7,4 -ου. [X.]

μετεώρου IV 36,2. V 6,3.

νεώς II 23,2 αὐτῶν. 86, 2 -ῶι. 87,1 ὧν. 92,3 -οί. III 91 -ός. 102,4 -ῶν. 113,5 -ῶι. IV 101, 3 -ῶν. VI 37,1 -ῶν. 91,4 -ῶν. VII 25,1 αὐτῶν. 71,6 -ῶι. VIII 74,1 αὐτῆι. I. 3, 4. [I. X. Pl.]

νώτου IV 4,2. [Hd. 3. Pl.]

ξηροῦ I

ξύλα VI 101, 3 αὐτῶν.

πλοίου VI 61, 7. 88, 9.

ξοπῆς V 103, 2.

σχεδιῶν VI 2, 4. [X.]

τείχους IV 32, 2. 100, 4 αὐτου. V 7, 5. VII 28, 2. [Th. 6]

χείλους (τῆς τάφρου) III 23, 2, 4.

χυφίων III 97, 2, IV 10[illegible] ἀφ' οὗ. [Is.]

Ἐπιπολῶν VII 43, 4.

Θράκης I 56, 2. 57, 5. 59, 1. 60, 3. 68, 4. II 9, 4. 29, 4, 5. 58, 1. 67, 4. 79, 1. 95, 1, 2. IV 7, 3. 78, 1. 79, 2. 82. 10[illegible], 1. 104, 4. 1[illegible], 2. V [illegible], 1. 12, 1. 21, 1. 26, 2. 30, 2. 31, 6. 35, 3, 5. 67, 1. 80, 2. 83, 4. VI 7, 3. 10, 4. VIII 64, 2.

Τὸν I 126, 11 καθεξομένους ... ἐ. τῶν σεμνῶν θεῶν see Smyrna p. 40.

ἐπί c. Gen. = Proximity.

φυλακτηρίου IV 110, 2.

Λακωνικῆς V 34, 2 κείμενον.

c) Χειμῶνος.

ἐπί c. Dat. = Simultaneity.

αἰγιαλῷ Hell. II 4, 8 κατέστησαν. [X.]

(Ie. ἀκρολινίους). [S]

ἄκρᾳ Hell. I 6, 26 Μαλέᾳ, De Venat. 4, 8 -αις τρίχας ὀρθὰς (Ie. κύνες ἔχουσι). [I]

ἀκρωμία De Re Eq. 6, 7 κατασκεύασον.

γῇ De Venat. 12, 6. [Ar. 3. 4. 4. X. 6. Pl.]

ἄκρῳ An. III 4, 49. IV 5, 1 ἐφ' ᾧ. V 2, 16 οις. VII 3, 44 -οις. Hell. V 4, 14. De Venat. 10, 2 -οις

γόνατι Eq. Mag. VIII 3, 5. [X. 6]

ἰσθμῷ Hell. V 2, 15. [Th.]

καρδίᾳ An. II 5,23.

κεφαλῇ An. II 5,23. V 4,13. VII 4,4-αῖς. [H. Hd. X. Pl.]

κλίματι Hell. VII 2,8. [3. X]

κρημνοῖς An. III 4,10 τούτῃ, ἐπῳκοδόμηντο. [3. Pl.]

λόφῳ An. VI 3,22. Hell. VI 2,7. 4,4. VII 4, 26. [4. Hd. Th. X.]

νάπει An. VI 5,22 γέφυρα ἦν.

νευραῖς An. V 2,12 ἐπιβεβλῆσθαι.

νηΐ Hell. IV 3,12. [1.2.3.4, Hd. Th. X. 6]

ὁδῷ An. IV 1,20. 2,6 ἀφ' ἧς, 7. 6,26. Cyri V 3,52.

οἰκίαις An. IV 4,2 ἐπῆσαν.

ὄρεσι Hell. VI 5,18 συλλεγομένους. Ages. 2,4 -ει. [3.4. Hd. X.]

ὀφρύσι καὶ ταῖς οὐραῖς De Venat. 4,8.

ὀχθαις An. IV 3,3. [X.]

πύργος Cyr. VI 1,54 αὐτῷ. [1.]

στήλῃ Cyr. VII 3,16 ἐπιγεγράφθαι.

σχεδίαις An. II 4,28. [Hm. Th. Pl.]

τείχεσι An. I 4,11 ἐφεστήκεσαν. [τειχίων ἡ]

φρεατίᾳ Hell. III 1,7 ἐπέστησεν.

χώματι Hell. II 3,46. [3]

ψηλοτάτῳ (τῷ) De Vect. 4,44. [X.]

Ὀνείῳ Hell. VI 5,51.

Γραὸς στήθει Hell. V 4,50.

αὐτῷ An. I 8,27 ἔκειντο.

ἐπί c. Dat. = Πυκνότης.

ἀνδρῶνι Cyn. 1,13 στάς.

ἄρκυσι Cyr. II 4,25.

ἀρχείοις Cyr. VIII 7,85.

βασιλείοις Cyr. VII 5,26.

δρυφάκτοις Hell. II 3,50 ἑστῶτας. 3.55.

θαλάττῃ An. I 4,1,6. V 3,2. 5,2 VI 4, [illegible]

VII 1,28. 2,36.38. 3,16. 6,43. Cyr. VIII 4,7. Hell. I 4,3. IV 8,26. [Hd. V.]

θύραις An. I 9,3. II 4,4. 5,31(2). III 1,2. VI 5,23. VII 3,16. Cyr. I 3,2. VI 1,1. VIII 1,33,34. 6,10. 8,13. Hell. III 1,28. [Hd. 6]

κρήνη An. I 2,13 ἐφ' ἧ. [Hs.]

λιμένι Hell. II 1,23. VI 2,7 ἐφώρμει.

νάπη Hell. V 4,44 ἐγίγνοντο.

νάπει An. VI 5,12 ἐγένοντο.

πηγαῖς An. I 2,8. [Hm.]

ποταμῷ An. I 3,20. Cyr. VII 5,11. [X. 6]

πύλαις An. I 4,5. VII 1,17.

σκηναῖς Cyr. IV 2,32. VII 5,6 ἐγίνοντο.

στόματι An. III 4,43 τοῦ πλησίον. Cyr. II 4,25 - σι τῶν πόρων. Hell. III 1,23 στρατεύματος.

τάφρῳ An. I 7,19. [Hd.]

φάτνῃ Cyr. III 3,37 - αι. Sc. Ha Cyr. 5,1. 14]

χαράδρᾳ An. III 4,1 ἐφ' ἧ. IV 3,

Δηλίῳ Mem. III 5,4.

Καδμείᾳ Hell. VI 5,46.

Λεύκτρῳ Hell. VI 5,29.

αὐτοῖς Hell V 4,59.

Ἐπὶ c. Gen. = Διαφερομένων.

ἀγροῦ Hell. II 4,27. VI 2,6 - ῶν.

αἰγιαλοῦ An. VI 4,1. [Th. X.]

ἄκρων An. I 2,21. IV 6,18. V 2,1. 4,26 - ου. Cyr. III 3,4 - ο. VIII 7,3. Hell. IV 6,11 ἀκροτάτου.

VII 2,11 - ου. [Hd. X.]

ἅμαξῶν An. I 7,20. II 3,14 - 15. Cyr. III 3,1 [Th.]

ἀναβολῆς An. V 2,5.

ἀνώγεων An. V 4,29.

ἅρματος An. I 8,16. 7, - Cyr. II 4,21 - 1.

VIII 8,10. [3]

ἁρμαμαξῶν An. I 2,16. 2,1. Hell. III 1,13.

ἀσπίδων Hell. IV 4,10. [An. 3]

-ωλων Mem. I 1,2. Ages. 11. [1.2.3.4. Hd. 1&.]

γῆς An. III 2,19. Cyr. IV 5,54 καταπίπτοντες. V 2,15. VII 5,12. De Venat. 5,8 ἑαυτῆς. 5, 13. 6,25 ἑαυτῆς. [1.3. X. Vl.]

γήλοφος An. I 10,12 ἐφ' οὗ. III 4,28 -ου, 44 -ου. Hell. VII 5,24 -ων, κατέστησεν.

γονάτων Cons. 9,4 ἐκαθέζετο. [1.11. X. 6]

διφθέρα An. I 5,10 τούτων.

δίφρου De Re Eq. 7,5. [1]

δόρατος Cyr. VII 1,4.

ἑσχάρας Cyr. VIII 3,12. [1.2.3]

εὐνῶν Cyr. VIII 8,19. [2]

ἐφιππίου De Re Eq. 7,5.

ἡρώνου Cyr. II 1.6 ἐκαθέζετο. Hell. I 5,1 ἐφ' οὗ. Cons. 9,3 ἐκαθέζετο. [1]

ἱππαρίων Cyr. I 4,19.

ἵππου, -ων An. III 2,19. 4,47,49. VII 3,26 οὗ. 4,4. Cyr. I 3,8. 6,7. III 3,27. IV 11. 14. 0. 5,49,54,58. 6,1(2). V 2,1,17. VIII 3,15. 19. Hell. V 4,28. VI 4,11. Ages. 2,17. Re Eq. 7,5. 8,10. 9,9. 11,8. 12,1. Mag. Eq. 6, 5. 8,13. [Aesch.]

κάμηλοι Cyr. VI 2,18 ὧν. VII 1,48 αὐτῶν.

κανάδρου Ages. 8,7.

καταστρώματις Hell. I 4,18.

κεφαλῆ An. IV 3,6. Cyr. III 3,66 τῆς πάρου. Cf. χείλεος πάρου. [Hd. X. Vl.]

κλίμακος An. IV 5,25. [X.]

κορυφῆς An. IV 2,20 ἐγένοντο. [2]

λίδος De Re Eq. 4,4 τούτων. [1]

λόφου An. IV 2,13. VI 3,11,12. 5,28. Cyr. VII 3,5. [X.]

μηνιμάτων Hell. III 2,19. 6. 7.]

ναῶν Hell. VII 4,32.

νεῶν An. I 4,3. Hell. I 6,35 αὐτῶν. 7,32 -ώς, IV 8,21. [1.3.4. Hd. X. Vl.]

νήσων Hell. I 1,2 ποὶ αφιγμένος.

ξένης De Rep. Lac. 14,4.

οἰκήματος Cyr. VI 1,33 -ων. Hell. IV 5,6. [Hd.]

ὀρέων An. IV 1,11. 8,7 -εος. 7,21 -ος, ἐχόμενοι.

8,9 -εος. VII 4,11 -εος. [l. Hd. X. Pl.]

ὀχήματος An. III 2,19. Hell. III 4,19 -ων. Ages.

1,28 -ων.

ὄχθαι An. IV 3,5 ὤν. [l.2. X. Cf. ὀχθος 3]

πέλτης An. I 10,12.

πηλοῦ Lac. 19 14 ἄνω καταθεύσης.

πυρκαϊὰς An. III 4,9 ταύτης. [Hd.]

πύργων Cyr. VII 1,39 ἀναβῆναι. [X.]

ῥαπτὰ Hell. IV 1,30 ὤν.

σπιθάδος Cyr. X 2,15.

ταπήτων Cyr. VIII 8,16 τοὺς ἐκείνων.

τειχῶν An. I 2,1. Cyr. X 4,2 Hell. IV 4,12.

VII 2,8. [l. Th. 6]

τεύχους Hell. I 1,11.

τριήρων An. VI 2,14. Hell. V 4,6 -οιν. VI

4,18 ὤν.

τροχὸς Econ. 7,2 οἱ. 7,3 -ου.

ὑφηλοῦ Hell. IV 5,4. De Re Eq. 12,11. [X.]

χιόνος An. IV 5,19.

ὠμοπλάται De Venat. 5,30 αὐτῶν.

Θρᾴκης An. VII 6,25. Hell. I 2,17. II 2,5. V

2,12,24.

Νοτίοι Hell. I 5,14 τρόπαιον στήσαι.

αὐτῶν (sc. ἃ ἡ γῆ φύει) De Venat. 5,8 κα-

τακλίνονται.

ἑτέρου (sc. ἀνδρός) Cyr. VII 5,8 ἑστηκώς.

ἐπί c. Gen. = Proximity.

ποταμοῦ An. II 5,18 ὤν. IV 3,28. Hell. VII 4,29. [l. Hd. Th. X. 6]

6. Orators.

Acc. & Dat. = Δημοσθένει.

ἀτυχήμασι Δείν. 1,29 ἐπιγεγραμμένον.
γόνασι Λυκ. 18,10 κατ-έδηκεν. [X.6]
γραμματεῖον Dem. 45,18 ᾧ, γεγράφθαι.
ἐλπίδι [Dem.] 17 ἠκούσαμεν ... δυοῖν.
ἐπιγράμματι Isae. 7, 38.
ἑστίαις Dem. Fr. 17. [3.4]
ἑσχατιᾷ Dem. 42,5 ὅρος ἕπεσθαι, Cf. §§ 4, 26, 28 χρέων ὑ. τῇ ἑσχ. [Cf. 1.14]
θεμελίοις Hyper. 4.6 οἰκοδομοῦσι.
μνήματι Dem. 44, 30 ἐφέστηκεν. Aesch. C-
d. 1. 24 ἐπιγράμματα. [X. H.]
νεανίσκοις μέσοις (τοῖς) Dem. 21, 18 ἐπέδηκεν.
ὀδῷ (ῇ) ῥήσει Lyc. 40. Hyper. 1, 20

ὁρίοις τοῦ δίου (ἐπὶ τοῖς ὁρίοις) Lyc. 107.
πυρᾷ Aesch. 1, 146 (ὡς φασιν ὁ ποιητής).
[3. Hd.]
τάφῳ Dem. 44, 18 ἐφ-έστηκεν. [Hd. 6]
τείχει Lyc. 47. [Bk. X. τειχίοις 1]
φιάλαις Dem. 24, 71 γ' ἐγράπτατε, cet. ut Isae. 8, 24, 181. [6]
ψήφισμα Aesch. 2, 61 ᾧ ἐπεγράφητε.
Ἑρμῇ Statue of H. Aesch. 3, 154 ἐπιγεγραμ.
Ἡδυλείῳ Dem. 19, 148.
γυνή Aesch. 1, 183 ἐφ' ᾗ ἅλω μοιχός.
δάμαρτι Lys. 1, 30 μοιχὸν λαβών. Dem. [illegible]
Cf. Isae. 3, 9, §§ 41, 62, 67, 72, [illegible] 96.

Ἐπ' ἀκταῖς is found in an oracle supposed to be quoted by Aesch. 3, 112 and inserted in the text from Lautamus). Isae. 17 42 ἐλαίδα ἐφ' ᾗ κατ' ἣν ἐγὼ ἔδωκα[1] is of course γραφική (see p. 12). Not of admitted

1. Cf. Hildebrand conjecture δεξιωτικῶς. Compare Dem. 36, 5

To the list would make it difficult to exclude many other instances such as that of by law) as Dem. 58,55 τοὺς ἐ. τοῖς μακροῖς πλοίοις and many similar phrases, as also Din. 1,62 ὁ ἐ τῷ ὀρύγματι and the like, are official, for which see p. [illegible]. — ἐπὶ δίκαρτι seems to be an old legal phrase, and though perhaps weakened in the classical period must have been literal originally.

ἐπί c. Dat. = *Proximity.*

δικαστηρίοις Lys. 30,3. Isoc. 15,38. Dem. 23,63. [6]

ἐργαστηρίοις Isoc. 18,9. [6]

θαλάττῃ Isoc. 4,145,163. Dem. 6,12. 23,78, 155. [Hd. 6f. Pl.]

δίφρῳ Lys. 3,27,29. 12,16-a. Dem. 10,4. 47,37-a. [Hd. 6]

μνήματι Dem. 47,69. [X. 6. Pl.]

ὁδοῖς Aesch. 1,124.

ποταμῷ Aesch. 3,183.

στήλῃ And. 1,38 ἐφ' ᾗ.

τάφῳ Lys. 2,1 παρόντες, 60. Hyper. 41. [Hd. 6]

τραπέζῃ bank Lys. 9,5. Isoc. 17,2-acc, 12, 44,53-acc. Dem. 19,114-acc. 27,11(2). 45,32. 47,57. 64. 48,12. 19,17,42. 52,24. [Pl. 6f. 1.4. Hd.]

Ἀρτεμισίῳ Dem. 18,208. 24,95. And. 2,7

Δελφινίῳ Isae. 12,9. Dem. 23,74.

Δηλίῳ [And.] 4,13.

Εὐρίπῳ Lys. 24,25.

Εὐρυμέδοντι Lyc. 72.

Ἡιόνι Dem. 13,23. 23,199. Aesch. 3,184.

Ἑρμαίῳ [illegible]

δὲ ἀττικῶς ἀντὶ τοῦ πρὸς τῷ Θεσσύλλου μνήματι.

Ἱερᾷ Dem. 20, 26. Schol.: τόπος ἐστὶ περὶ τὸν Ἑλλήσποντον.

Κωλιάδι Dem. 54, 33.

Λαυρείῳ And. 1, 38.

Παλλαδίῳ Isoc. 18, 52. Dem. 23, 71. 47, 70. 59, 9. Aesch. 2, 87.

Παλληνίῳ And. 1, 106.

Πρυτανείῳ Dem. 23, 76.

Σουνίῳ Lys. 21, 5.

Τροίᾳ Dem. 19, 337.

Φυλῇ Lys. 12, 52. 13, 77, 79, 82. Aesch. 3, 187.

ἐπί c. Gen. = Superpositum.

ἀγκύρας Dem. 18, 151 c. τῆς αὐτῆς (sc. ἀγ.) ὀφυεῖ. 50, 22 ἀποσαλεύειν. 56, 44 μὲν ὁρμεῖν.

ἀγρῶν Isoc. 7, 52.

ἀκτῆς And. 3, 11. [1. 2. 3]

ἀστράβης Lys. 24, 11. 12. Dem. 21, 138.

βάθρων Lys. 13, 37. [Hd.]

βήματος And. 1, 10. Lys. 10, 15. Isoc. 7, 82. 129. 8, 54, 121. 12, 142. Isae. 5, 25. Dem. 6, 30. 7, 1. 12, 2, 14. 14, 41. 18, 312. 22, 68. 26, 19. 48, 31. 58, 40 c. τῶν δικαστηρίων καὶ τοῦ βήματος. Aesch. 1, 37. 2, 44. 3, 167, 257. [Demad.] 17.

βωμοῦ And. 1, 112. Lys. 2, 12 -ῶν. 6, 52 -ῶν, 13, 52. Isae. Frg. 65 (= Teubner 14) -ῶν, -τί ἔστο. Isoc. 6, 63. Dem. 7, 40 ἐπίγραμμα. [1. 2. 3. 4. Hd. Th.]

γῆς Isoc. 4, 32. 10, 50 ἀλλοτρία (sc. γῆ). Dem. 19, 267 ἐφ' ἧς. [1. 3. Xn. Pl.]

γυνάτων [Isoc.] Epist. 8, 3 [sc. Σ

διαθήκης Dem. 45,21 ἐπῆν.

ζοχάρας Dem. 59,116. [1.2.3]

ζεύγους And. 1,45. Dem. 21,158.

ηπείρου Isoc. 4,35. 5,112. 12,44,166.

ἵππος Isae. 11,41 ἐφ' οὗ. Dem. 21,174 ἀλλοτρίου. Aeschl. 2,111 -ου. [Aeschl.]

κλίνης And. 1,61. [Pl.]

Κόρρης Hyper. Frg. 100. Dem. 21,72,147.

νεώς Lys. 21,6,8. Dem. 17,27. 34,2,9,12. 50,54. 56,7. Aeschl. 3,[52]. [Hm. 3.4. Th. X. Pl.]

ξένη Ant. 2,39 -ίας. Lys. 12,98. Isoc. 4,168. 19,23. Lyc. 25,124. Dem. Epist. 3,38.

οἰκίας Dem. 31,3 ὅρους. [Pl.]

ὀνομάτων Aeschl. 3,253 πλεῖν ἀ ὀν α ἀλλ.

προσώπου Hyper. Frg. 198 ὑπεσθων. [Pl. 2. H. Pl.]

σκηνῆς Stage Dem. 19,337.

στέγους Lys. 3,11 κατέστασαν.

τριήρους Lys. 19,24. Dem. 50,32 ἐφ' ἧς.

τροχοῦ Ant. 5,42. Hyper. 1,39. Dem. 29,40.

φαλῶν Dem. 22,73 = 24,181 γεγραμμένον.

[6]

φορείου Din. 1,36.

χωρίου Dem. 31,3 ὅρους.

ὠμων Isoc. 19,39. [1.3]

Ἀσίας Isoc. 12,103.

Εὐρώπη Isoc. 4,176. 5,152.

Θράκης Isoc. 7,9. 15,108. Dem. 8,64. 26. 10,65. 19,219. Aeschl. 2,9. 3,73.

ἐπί c. Gen. = Proximity.

δικαστηρίου Isoc. 15,49 -ων. Isae. 5,1,19,25. 29. Frg. 4. Hyper. 2,2. Dem. 29,15,18. 42,50 53,32. 40 -ων 59,66. Aeschl. 114. [6]

ἐργαστηρίων Isoc. 7,15. Hyper. 3,33 -ου.

θυρῶν Lyc. 40. [1.2.4. Hd. X. 6. Pl.]

ἰατρείου Aesch. 1,40,41, [50].

μνήματος Isae. 8,27. [6. Pl.]

ποταμοῦ Dem. 18, 216. [1. Hd. Th. X. 6]

τάφου [Dem.] 60,30. [3.6]

τομίων Dem. 23,68 στάς.

Ἐννεακρούνου Isoc. 15, 287 ψύχουσιν οἶνον.

As doubtful may be reckoned Dem. 59,67 ἐπ' ἐργαστηρίου καθῶνται (see note on οἰκήματος p. [illegible]), Aesch. 1,74 ἐ. τῶν οἰκημάτων καθεζομένους, Din. 1,23 ἐπ' οἰκήματος ἵζητον, Dem. 34,37 ἐ. τῆς στοᾶς. Problematic is Dem. 19,186 ἀπὶ τειχῶν. For special designations, as ὁ ἐ. τοῦ ὀρύγματος see p. 107.

7. Philosophy (Plato).

ἐπί e. Dat. = Superposition.

αὐχένι σοφ. 139 c. Phaed. 89 b. [3]

γένος Tim. 75 b τὸ τῶν ἀνθρώπων γένος

σαρκώδη ἔχον ἐφ' ἑαυτῷ ... κεφαλήν.

γῆ Phaed. 111 a ἐπ' αὐτῇ (Bodl. Hermann, Baiter-Sauppe: ἐπ' Bekker, Stallbaum Wagner. Schanz read αὐτῆς). Minos 317 d. 6-pist. 7, 338 b. [1.2.3.4. Th. X. 6. Pl.]

κεφαλῇ Symp. 212 e. Resp. 600 d -αῖς. 4. Hd. X. Pl.]

κλίναις Protag. 315 d παρ κάθηνται. 4. Hd. 6. Pl.]

κώλοις Tim. 76 e (ἄκροις).

μνήματι Laws 953 b. [X. 6]

ναῦς Laws 713 d ἐφ' ᾗ ἐπιβ-

[1.2.3.4. Hd. 7k. X. 6]

νώτῳ Phaedr. 247 b. [Hd. 7k.]

ὄρεσι Phaed. 116 e. [3.4. Hd. X.]

οὐδῷ (γήρως) Rep. 328 e.

προσώποις ~ μμ. 140 a [1.4.6]

πυρᾷ Rep. 614 b. 621 b. [3. Hd.]

σώματι Tim. 40 a ἄκρῳ.

ἄλλῳ

ἑκάστῳ } Parmen. 131 b, c.

πολλοῖς

ἐπί c. Dat. = Proximity.

θαλάττῃ Rep. 404 c. [Hd. Pl.]

τύραις Lemn. 183 a, 203 d. Laws 933 b. [Hd. 6]

ὁδῷ Hipparch. 229 a.

οἰκίᾳ Symp. 174 d. [6]

πηγαῖς Critias 111 d. [1]

τραπέζαις banks Hipp. min. 368 b. [Pl. Ep.

1.4. Hd.]

τριόδοι Laws 933 b.

Ἀρτεμισίῳ Menex 241 a.

Δηλίῳ Apol. 28 e.

Εὐρυμέδοντι Menex 241 e.

Λιναίῳ Protag. 327 d.

ἐπί c. Gen. = Superposition.

ἀγρῶν Laws 687 a.

ἀλογίας Phileb. 14 a σωρεύσαντα ἀσύνετα ραψ.

ξυμάτων Ly. 3. 20 d a ξ. τινος τῶν ἀρχ. Criti-

as 116 e -ος. [3]

ἀκροπόλεων Rep. 616 a.

βάθρων Protag. 315 e. 325 e. [Hd.]

χειρῶν Critias 116 a. στοιχήσαντες.

γῆς Symp. 195 e. menex. 246 d. Sophist. 223 e. Laws 906 b. Theaet. 109 e. ἄνω. 110 b. 114 e. Tim. 22 e. d. 41 e. 44 d. 59 d. e. (2). 80 a. 92 a. Laws 728 a. [I. 3. X. Pl.]

δελφίνων Critias 116 e.

ἐλπίδος Laws 644 b. ἐχούμενοι.

ἐσχατιᾶς Laws 842 e. [I. 2. 6]

θαλάττης Theaet. 109 e. ou surface of. [Cf. Hd. Th. X. 6. Pl.]

ἵππων Menon 93 d. Laws 781 d. Symp. 221 a. -ου. Rep. 467 e. Περὶ Ἀρετῆς 377 b. [Aeschylus]

κεφαλῆς Symp. 212 e. Rep. 617 e. -ῶν. [Hd. X. Pl.]

κλιτῶν Rep. 372 d. κατακείσθαι. [Pl.]

κολλόπων. Rep. 531 b.

κόρης Rep. 486 e. 536 d (2) 537 .

κρανίου Symp. 175 e.

κρηπῖδος Laws 736 e. [X.]

κύκλων Rep. 617 b (2) ἀνω ... ου.

μαλθακοῦ Symp. 195 e.

μέσου Parmen. 138 e. d.

μηχανῆς Epistle. 307 a.

ξενίας Cratyl. 429 e.

ξύλου Rep. 479 e. ἐφ' οὗ.

ὀμφαλοῦ Rep. 427 e. καθήμενος. [ ]

ὀχήματος Theaet. 85 d. 115 d. τούτων.

πλευρᾶς Rep. 388 a. ῥιστοῦ Pl. 24, 10. [4]

ποδός Polit. 270 a.

προσκεφαλαίου Rep. 528 e.

σοφίας Soer. Tim. 47 e. Cf. Th. V 103, 2.

σκελοῖν Symp. 190 d (2, σκέλους).

σκληροῦ Symp. 195 e.

σμικροῦ Tim. 62 b.

στιβάδων Rep. 372 b.

σχεδία Theaet. 179 d. [X.]

τροχοῦ Euthyd. 294 e.

χαμαιζήλου Phaed. 89 b (?).

ὤμων Rep. 613 c. [1.3]

ἀλλήλων Theaet. 195 a. [1. 3. 11. 14.]

ἐπί c. Gen. = Proximity.

τραπεζῶν banks Apol. 17 c. [6. Pl. Ep. 4]

Doubtful again is ἐπ' οἰκήματος καθημένῳ Charm. 16 b,

see p. [illegible].

Summary[1].

	Dative		Genitive	
	Superposition	Proximity	Superposition	Proximity
Homer	223	121	138	9
Hes. & Hy.	61	11	28	0
Lyric	40	22	29	0 (or 1 ?)
Tragedy	105	37	97	0
Aristoph.	24	25	65	0
Com. Frgs.	13	5	22	1 (?)
Herodot.	33	68	45	6
Thucyd.	19	56	80	2
Xenoph.	46	58	142	3
Orators	31	65	65	24
Plato	22	13	71	1
	611	481	834	46

1. The table shows the whole number of instances given in the text but does not include those cited in the notes as doubtful modification. hence it does not represent the whole local usage.

Such then is the evidence offered by the remains of Greek literature from the time of Aristotle. A simple inspection of this evidence covers the first point of the inquiry at once. The dative case with ἐπί was certainly used in Attic Greek to express simple location. Of course exceptions may be taken to the lists, many of the rubrics may seem arbitrary in the matter of omissions and exclusions, many cases may be explained away on the score of phraseology and punctuation, as ἐπὶ ἐκκλησίᾳ, ἐπὶ βήματος ὁ ῥήτωρ, and these. But excluding these and ruling out of the Attic count the evidence of Thucydides and Xenophon, as Mr. Rutherford does, there still remain too many datives to be ignored in comedy, in the orators, and in Plato free as they are from all suspicion of poverty, Doric flavor, and poetic flight.

And yet in comparing the words of the Homeric list with the lists of the historians, orators and Plato, we feel that the atmosphere has changed. Objects are not to converse, and in the classic period, there is a sort of unreality about many of the datives of superposition. Although their number reads fairly high, we cannot help feeling that it would not be right to say τὸν πῖλον ἔχων ἐπὶ τῇ κεφαλῇ. Nor could the Greeks have regarded the cases as a matter of indifference, else their use of the dative

would have more nearly approached in number that of the genitive. Their feeling may have been a vague one — one perhaps for which they could have assigned no reason. But since an acquirement of the feeling for these almost imperceptible distinctions is the ultimate criterion of a complete appreciation of any language, and since the search for these more delicate distinctions is not considered by-ways, e.g., between ἀνά and κατά[1], between the imper. and aor., between subjunc. and optat., so in the present matter we shall not ask by-ways, but take up in

Part II

The Difference between ἐπί c. gen. and ἐπί c. dat.

Denoting Superposition.

A brief examination of the distinctions set forth by the authorities above quoted will serve to show how unclear and untenable they are.

By no possible mental strain can Whether or not Kühner's distinction for Xen. An. 7,4,4 was intended for general application is not clear,

1. For the distinction between ἀνά c. acc. and κατά c. acc. see G. M. Paul, The Ionian Odes of Pindar (1892), Append. H, founded on Hermann Opusc. V 41. See Keelhoff in Rev. de Philologie for 1892, p. 157

as it does not stand at the head of its paragraph. Nor is the remark it-
self clear for wherein the Lords or Heerwinds' head could exhibit a "Tätigkeit"
is not obvious. And yet Lenk, as Kühner has noticed it, must see in it some point
of truth in this words, for which see p. 79.

By no possible mental strain can Krüger's distinction be applied
even to any single list, much less carried through the language. We soon
find that the use of the gen. to express "eine mehr zufällige freiere Ver-
bindung" is itself zufällig, while to connect the notion of "Zugehörigkeit" with
the dat. rather than with the gen. is to do violence to all the ordinary associations
of both cases. How for instance can the notion of Zugehörigkeit be expressed by the
dat. in ἔτι ἥλιον εἶναι ξ. τοῖς ὄρεσι Phaed. 116 e, παρεκάθηντο δὲ αὐτῷ ξ. τοῖς
πλησίον κλίναις Prot. 314 d, ξ. τῇ κεφαλῇ ἔχων τὰς ταινίας in myr. 312 e, ἐκεί-
νου μὲν κατ' ὤμον ξ. τοῖς γόνασι τοῖς Πανσανίου Lys. 18, 10, ξ. ἐκάθευδον (de.
ἐπέρρει ... καθήμενος Ar. Pax 1234? Schenkl also, p. 100 footnote of the work
cited above, says: "ut necessaria est omnimodis genus in Mal. 1176 et Ar. 177.
sic fortuita in Lys. 1026, Therm. 1182, aliis multis."

Professor Gildersleeve would "expect the natural position to be
expressed by ἐπί c. gen., the unnatural by the dat.", and this points to the
true explanation, but does not, I think, account for such passages as ξ. τῇ

κεφαλῇ ἔχων τὰς ταινίας Symp. 212 E. and the others just quoted.

Mr. Monro's distinction seems only to echo Kühner's — "the gen. usually with less definitely local force than the dat." — though in clearer terms. Yet no reason is suggested why the gen. should be used to designate the "more limited sphere etc". Perhaps however this is well; for the rule goes no further than the examples. Why, for instance, should it not apply as well to ἀκτή and θύς as to ἀγροῦ? And why do not χαίη and χθών come under the rule? And — which is yet more difficult — how reconcile the rule with the fact noted in his Gram. § 1145, 2. That the local dat. though "restricted to a comparatively narrow range" is also especially used to designate these same "great divisions of the world, the chief features of nature etc, as χθονί, οὐρανῷ, ὁδὸς τῇ. χερσῷ, κελεύθῳ, κέρῳ"? — Mr. Monro's second category in the gen., "where the local relation is a familiar one", is identical with Hadley-Allen's "natural position" and as stated above fronts the truth, although many examples contravene it, as παὶ γόνασι (κρατί, κλισμοῖσι, δόμοισι, ἄγρῳ, ἀπήνῃ), and its recommendement is not easy with the first restriction of the paragraph, viz., that the gen. is less definitely local.

Gisske's theory I have reserved for the last, although historically earlier than some of the others. Presented originally in his essay Zur

mähliche Entstehung der Zeitäu[illegible] den [illegible] [illegible] [illegible]

Gegenstände zu einander [illegible] und verbunden [illegible]." Proceeding to examples he finds that the gen. is used in κ 62 ἐπ' οὐδοῦ ἑρύσσθαι (of the sufficient Ulysses and his companions), ψ 164 ἐπὶ ξρόνου εἶσε and other passages, "weil das Local auf den Zustand der Person weisend gedacht wird." — "Fehlt aber die Veränderung des Zustandes, od. soll auf diese kein Gewicht gelegt werden, so steht der Dat., wie bei den Freiern, bei denen es sich von selbst versteht dass sie nicht auf der Schwelle sassen (ρ 90 ἑ. κλισμοῖσι κάθητον), od. von den umgebenden Stell., z.B. β 419, ἐπὶ κλισίῃσι κάθητον, denn es versteht sich von selbst dass sie sich auf die Ruhebänke setzten, und nicht anderswohin, wenn sie entschlossen waren abzufahren." After other illustrations he concludes (p. 126): "Daher kommt es dass der Gen. den Gegensatz ausdrücken kann dass etwas sich nicht auf diesem sondern auf einem andern Gegenstande befindet; od. dass der Gen. den Ort mit besonderm Gewicht hervorhebt, während beim Dat. es Nebensache ist wo der Mann hinsitzt ἑ. κλισμοῖ(σι) κάθητον und ἐπ' οὐδοῦ ἑρύσσθαι; dass endlich der Gen. das jenige hervorheben kann was willkürlich und gleichsam eine Ausnahme ist während der Dat. die sich gleichbleibende Regel darstellt."

The first point in this conclusion is remarkable, ἐπί c. gen. differs in that an object is upon the time and [illegible] in this case it is upon the [illegible].

1. But surely the time is past for finding the causal notion in all genitives.

Thus if we are told that a man is ἐπ' ἀγροῦ, the genitive leads us remember that he is not ἐν ἄστει. But does not the same implication exist in the case of the dat.? If a man be said to be ἐν ἀγρῷ, we infer, with quite as much certainty as in the case of ἐπ' ἀγροῦ, that he is not on land. Spinoza discovered long ago in constructing his idea of an infinite God that any determination is a limitation and involves the negation of its opposite. The designation of the place distinguishes it from all other places. — It may be noted how diverse the impressions are concerning the gen. or dative denoting the accidental and exceptional places, for Monro and Eildersleeve the familiar and normal.

Gildersleeve then proceeds to cite and comment upon further confirmatory passages, e.g., Δ 484 ὁ νῆα μὲν οἵ γε πολλαὶ ἐπ' ἠπείροιο ἔρυσαν ἐφοῦ ἐπὶ Φαιήκων "down the mainland (ἠπείροιο) verändert den Zustand des Schiffes, die und aber ist der Ort an dem es steht"; ε 357 κατέῤῥηξεν δὲ θοὴν πρυμνήσια νηὸς κοιλάδος ἐπὶ πέτρης, "quia mensa cavata" (in Roeling's Lex.) and others.

It will be seen that Gildersleeve firmly believes in the causal Genitive. It is that belief which leads him into such (as they seem to me) absurd explanations — perhaps nowhere more ridiculous than on Τ 470 τὸ δ' ἐπὶ χθονὸς ἐφέσσεν ὕπνος, where Eos once has removed (ἐφέσσεν) and has upset the basin. He says: "Wenn aber Eurykleia aus versehen die Badewanne umstösst und

das zum Baden bestimmte Wasser verschüttet, so ist der erste Gedanke dass das Wasser sich verändere und hinfort nicht mehr zum Baden tauge; deshalb heisst es ἐπὶ ξηροῦ, denn der Erdboden macht in diesem Falle das Wasser zum Wasser [illegible], und indem er es somit in einen andern Zustand versetzt, wird er als auf anderes einwirkend vorgestellt und steht im Gen." — This passage, wherein the result to which Riehl's theory tends, is itself sufficient refutation of the theory.

Without further examination of opinions which all seem more or less vaguely to hint at, but never to hit upon, the truth, which lies at the basis of the distinction, the thesis of the present dissertation may be stated at once, viz:

The difference between ἐπὶ c. gen. and ἐπὶ c. dat. is a graphic or pictorial difference, not a logical one; appealing to the fancy, not to the reason. It is a difference of accent or of shading, rather than of kind. Both give the place upon which, but ἐπὶ c. gen. adds no separate item to the picture. It melts into it as a subordinate element, necessary at times, but still subordinate. Its presence may be felt, its absence noted, but it is a mere emblème in the thought. Whereas ἐπὶ c. dat. emphasizes the place of the object or action, presents it not as a background but as a second feature. Also is the place an indefinite region

anywhere within which the object or action lies (for this is expressed by the genl, but a definite point. There is no relation here between the object and its environment. The iota of the original locative suffix -ι was as strongly deictic as the iota of οὗτοσί, pointing to this place here or that place there, and to no other. In the thought-accent the locative claimed an accent, and to this the Greek dat., its successor[1], fell heir.

With the difference thus based, we see at once the reason of the facts noted by the scholars above quoted, as also the degree to which they severally marked. Why, for example, the gen. & expresses the personal relations, the natural relations? Evidently because to a kind-minded man it is aimed at. In the daily prose relations of life, the Greek expressed plainly the necessities of the case, as we ourselves do, reserving emphatic expression for poetry and passion. Between the two lies the region which most readers prefer with others, the use of these general entities as to have no obtrusive individuality of its own, they speak e.g., of going ἐπὶ ἵππου with no more thought of the personality of the horse than we when we speak of going 'on horseback'. The horse was a mere vehicle, the place

1. Delbrück, Vergl. Syn. II 130: "Ἐπί mit dem Dativ ist ursprünglich nichts anderes als ἐπί mit dem Locativ".

well on its way to adverbial petrifaction (cf. ἔξιππος) and stood just as would βραδέως, ταχέως or any other adverb. But compare this with the manner in which Xenophon paints the picture of the meeting. I meant Πασιγνώτης ... προσκείσεται ἵππον ἀνὰ χεῖρα ἔχων τὴν ἵππον. The horse is no vehicle here. He stands out sharply, pictorially, as part of the picture.

Again, why is the gen. used when two objects are contrasted? Here surely the dat. if more emphatic would be more fitting. But it must be remembered that not the places of the objects are merely stated but the objects themselves, designated more exactly by mention of their localities. The gen. is still adjectival as a means to an end. To illustrate from English: one might speak of his 'New York establishment' or his 'Paris establishment' but not of his 'establishment at New York', which by translating New York as a noun substantive rather than as an adjective would lessen somewhat his establishment. Again we say: 'Your hat is on the table, not on the bed', yet the table and bed, heavily as we stress them, are hardly within the conscious horizon of the picture. We know that you are seeking the hat, not them. Hence in Greek, with a proper accentuation of the [illegible]

It will be observed that the present distinction is the exact reverse of Gildersleeve's. But let us see if it does not better account for the facts.

In the first place, it will be granted, I think, that the distinction which continues the same through the language has more in it [illegible] than one which accounts for only one period of the language or in the course of time exactly reverses itself. Now by making the dat. the pictorial, vivid and emphatic means of indicating locality[1], the gen. the colorless means, we explain immediately poetic usage[2] and prose usage respectively (see the summary above), and also establish a distinction which runs through the language, though in different degree perhaps in the different departments and periods and traversed sometimes by the habit of the language, but still the same. Whereas Gildersleeve's theory is in the terms of a dilemma. For, holding the dat. to be the unemphatic, then in emphatic case, it either [illegible] Homer and all succeeding poets [illegible] (Hom. will [illegible] deliver again [illegible] positives) and makes the Athenians [illegible] etry — without knowing it perhaps, as Morris [illegible] — or it

1. Gildersleeve, Pindar p. xcix: "ἐπί is used most frequently with the dat. when the superposition alone makes itself felt."

2. Tycho Mommsen, Entwickelung einiger Sätze für den Gebrauch der griech. Präpositionen p. 1: "Das Vorwalten des Dativs [illegible] der älteren und der poetischen Sprache."

must admit and maintain that the language reversed its usage. Neither of these positions seems tenable.

Secondly, by distinguishing the cases as here proposed, we shall not run counter to all their other associations. For as seen above in Delbrück's statement of the theory (p.), it is after all a question of the cases, not of prepositions! Thus if we change οὗτος ὁ τοῦ τέγους 'yon roof-man'[2] to οὗτος οὗτι τοῦ τέγους (Ar. Vesp. 1502), instead of breaking up the relation be-

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1. If this doctrine were applied in the school-grammars, cutting out the chapter on prepos. and their illicit intercourse with the cases, and restoring the latter to their proper categories, the student might acquire the Greek feeling for the cases at an earlier age than is now usual. For example, what a cloud of misunderstandings rises from the boy's mind when first he feels that it is the same genetive that is in διοδάνομαί τινος, μέμνημαί τινος &c as in τετίμημαι ὑπό τινος — the verb in the last instance being more 'passive' than in the others. (Why indeed should a boy be required laboriously & at once to acquire that notion of 'passivity', when in later years he must again dissolve it and find that also even the most ingenuous explanations of it are fictions?)

2. Though Max Müller may have been wrong in supposing that formally the gen. was a genuine adjective, it certainly is practically and as feeling for it is adjectival.

tween the two substantives we render it closer by classifying it. Only the miserable custom of writing ὁ – ἐπὶ — τοῦ τέγους instead of ὁ ἐπιτοῦτέγους[1] has deceived us into thinking that there were three elements of thought in the phrase. There are two only. ἐπί has nothing to do with the case. The gen. would be chosen at any rate. And the two elements run to clothe together, the one modifying the other, as expressed in English by the hyphen (roof-man), that only one image is presented, viz., the man-on-the-roof.[2] Again we easily feel in English the difference between 'I bought a five-dollar hat' and 'I bought a hat for five dollars'. In the former the hat is the sole object of vision, in the latter we are balancing two. In Greek the first instance would show the gen., the second the dat. or ἐπί c. dat.[3] For the dat. stands ff. whe-

1. See however Paul, Prinzipien der Sprachgeschichte p. 27.

2. We may compare this οὖπὶ τοῦ τέγους and the patronizing οὖπὶ κεκλῆκας ἀνήρ 'your basket-man' (Ach. 21) with the picture we have on the one' οὖπὶ κώπης ψυχοπομπός... Χάρων (Eur. Alcest. 361).

3. If it be objected that ἀντί c. gen. could also be used, it must be borne in mind that ἀντί is generally recognized as taken in adversarial sense, i.e., as denoting an 'antagonism' proper. (See Monro, Homeric Gram. §226). — The combination of a gen. with its noun or verb in presentation of a single idea is

ther person or thing (pure dat. or locat. dat.) it stands there, not here, either as an interested on-looker or as the source to-ards — in which. But there is hardly need of a reminder, much less of exposition, to show that all the collocations with the two cases thus distinguish them. If anyone (who would controvert these distinctions) ask what the present thesis recommends as this; I reply the preposition and let the cases speak for themselves.

Thirdly, by thus making the distinction one of imagery and representation rather than of logical coherence, we free ourselves from the necessity of predicting with the book closed how an author in any given case will prove to have expressed himself. For, on a logical basis, this must be so, and not otherwise. Hence the chains of argumentation which the logical minds sometimes so close that no apportioning of the elemental notions seems possible. We cannot tell which is predominant. Thus in ἐκ τοῦ πρός gen. is not merely a modification of the noun, for the succeeding construction often made. follow the gen. So when a boy speaks of a 'whale of a kite' he is not thinking of a cetacean, nor on the other hand of a whaling-ship. Be the explanation of this as it may — and it is certainly often wrong, as when Hom. felt thought it was a gen. material in such Ant. 114 λευκῆς χιόνος πέρυσι πατάσσων — the fact remains that the complex presents one image.

must throw about the Protean Homer & compel him to take on a logical form. Hence too the widespread opinion among schoolboys, painfully drilled into seeing and explaining the logical basis of the various phenomena of the Greek language, that the Greeks were the most illogical people in the world. Whereas, regarded as imagery, all is plain, for all is subjectivity. Homer in a given case felt the locality as a mere background and used his touch in the genitive, if the same case be given us, may feel the need of more color in the scene, and prefer the dat. Both are right, as subjectivity justifies itself.

But on examination of the lists, subjectivity will not often be called upon to justify itself. In proportion to the whole number of examples the number will be small where we should expect a different case-usage, or where recourse need be had to a caution [illegible] before reaching the author's point of view. Due allowance [illegible] must be made for the individual. Xen. there, for example, may become flowery, as in various other soldiers or travellers (one may compare Livy's lectures and books on Africa), but the broad distinction is this. Where there is description in detail, where the march of thought is retarded, or where in the other hand there is excitement or feeling — the mind darting and insistent — there we

expect the dat. Where there is but one image to present, all else being subordinated, there we look for the gen.

One further point must be disposed of before applying the distinction to the NTs. The phraseology and habits of the language cannot be ignored. They will at times, though rarely, seem to reverse the rule that has been proposed. Yet on examination they will bear good evidence to its truth. The first item, phraseology, enters the question very slightly. In χρόνῳ (-ῶν), for example, and through the language (including Apoll. Rhod. and Theocr.), never with modifiers and only four times with articles, ἐπὶ τῷ ἔργῳ. The dat. is not used. The phrase is in fact one word, as much so as ἐπιεικέως, though within declension. But there are only twenty instances in all. So a few other fixed phrases, as ἐπὶ ξύλῳ (but with exceptions), ἐπὶ γήρως οὐδῷ, ἐπὶ δόλῳ, ἐπὶ ξυρῷ (ξηρῷ, χέρσου, ἠπείρου). But few of these are frequent, and most of them emerge only in certain departments or periods. Beyond this phraseology does not disturb the question. χθών, γῆ, ὄρος, ἀκτή, αἰγιαλός and others change with the picture to be presented.

The second item, the habits of the language, may be instanced by the way in which the notion of a vehicle upon which one is carried, is by the gen. This, I think, is the one grain of truth which Rödiger and Stang-

gling after above (p. 7.) when he speaks of the 'Thätigkeit' of the horses, although the example to be sure was an unhappy one. In the above lists the following words occur literally or metaphorically as the names of vehicles, always in the genitive, except the understood words, which are sometimes dative, but in that case for the most part not as vehicles. Mangones: ἁπήγη, ἅμαξα, ἅρμα, ἁρμαμαξα, ἡμίονοι made-car, ξύλινος ὄχος, ὄχημα, κλινοπέτα. Add κλίνη, φορεῖον, ἀστρεπής, εὐσπαστον, κεφαλή. Ships: ἰκρί, τριήρης, πλοῖον, ὁλκάς, σάρη, σκεῦος, ἐσφόρα, τεῖχος, βᾶρις, φορτίς, ξύλον, λαπάς, παῦμα, πλοῖον, ἀνόμοια. Beasts of burden: ἵππος, ἵππάριον, κῶλος, ὄνος, κάνθηλος, στρουθός, κάνθαρος, δελφίς, τροπίς.

On examining the passages where the understood words appear in the dat., it will be seen that in the following cases at least the objects are not regarded as vehicles for the action expressed by the verb. § 7 ἅπαντα ... κατ' ἄγκας ... ἐπ' ἁπήγη. Ael. Eh. Nat. 7,10 ἐλάφοιοι ἡμίονοι ἐπ' ἀκαλλεῖς ὄχοι, (where the imperfect nature of the comparison requires the dat.). Hdt. Hy. 5,19 ξεπάρας ... ἐπὶ χερσὶν ὄχεαν εἰ βούλεαι; see the text. Xen. Cyn. 5,1 ἢ παρεκάλεις τὸ κύνε ἐπὶ τῆς ἁμαξίου κλίνης a Dorpfeger interior, where κλίνη is of course not used as a litter, as in Andoc. 1,61. Dem. 17,20 τριήρεσι) καὶ στρατηγὸν ἐπ' αὐτῆς ἐστήκατε. Here-

σὺν ἁρ — an official dat., see p.105, Dem. 58,55 τοὺς στρατηγοὺς καὶ τοὺς ἐπὶ τοῖς μακροῖς πλοίοις — official. Ψ 62 ἐφ' ἵππων μάστιγι ἔλασεν, Ω 182 ἐφ' ἵπποιϊν μάστιν βάλεν, Aeschl. Frg. 88 ἵππος δ' ἐφ' ἵππου ἦν ἐμπεφυκυῖα, μ 425 ἑξόμενος δ' ἐπὶ τοῖς (i.e. τρίποδι ἑστῶτι) φερόμην ὀλοοῖς ἀνέμοισιν — where the caesura indicates the proper connection of τοῖς with ἑξόμενος. For κεφαλῇ see p.90. B851 νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον is a disputed reading, ἐν being preferred by Ludwich, Monro, Leaf, Platt, and others. O 558 ἑστῶσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο, β 414 πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηῒ κάτθεσαν, ω 419 τοὺς δὲ ... δοῦς ἐπὶ νηυσὶ τιθέντες, Soph. Phil. 291 οὐπὶ νηΐ ... πόνος. Eur. Iph. T. 1109 ἐπὶ ναυσὶν ἔβαν — where the ἐπί is Elmsley's, as the mss. have ἐνί and ἐν. Thuc. IV 10, 4 ἐπὶ γὰρ ταῖς ναυσὶ ἔξω τοῦ κινδύνου μόνοις ἦσαν — locality merely, or at any rate with no notion of a vehicle. Xen. Hell. IV 3,12 ἐπὶ τῇ νηῒ μαχόμενον ἀποθανεῖν — locality. Plat. Laches 191 d ναυσὶ) ἐφ' ᾗ ἐπεβάτευσε — official, Aeschyl. Frg. 6,11 ἐφολδώσει ναυσὶν ἐπί — not as a vehicle.

In the remaining six instances (four in poetry, two in prose) we might expect the notion of a vehicle, but can by no means be sure that such a notion was intended to be conveyed, especially as

the notion of future locality or of instrument is quite as satisfactory. It is worthy of remark that the four poetical passages come from Euripides, viz., Rhes. 1110 σᾶγε' ἔχων ἐφ' ἅρματι ὁ μάντις Ἀμφιάραος, Troad 569 λεύσσεις τὴν ἐπ' Ἀργείων ξενικοῖς ἐπ' ὄχοις πορθμευομένην – Ἑλλὰς γαῖα σ' ἱππίαν μετανέστας, the chariot being the first object to strike the sight, like Xenophon's ἐναντία ἵππος –, Rhes. 236 Φοιβάδων ἐ' ἵππων ποτ' ἐπ' ἄντυγι βαίη – which may be corrupt, as Two MSS., followed by Paley, Matthiæ and others, read ἄν τυχα, and yet may stand with the other instances as an example of Euripides' exaggerated poetical style –, Helen 1128 1194 λαν (i.e. Helen) ἐπὶ ναυσὶν ἄγων – here clearly a case of the dat. of vehicle. — The only Two examples in prose are: Xen. Oec. II 4,28 οἱ βάρβαροι εἶχον ἐπὶ τεττάρων ἁμαξῶν ἅρπους, τυρούς κτλ. and Thuc. II 67,3 ἀκάτιον ἁμφηρικὸν ὡς λῃστάς, ἐκ πολλοῦ τεθερμαμμένοις τὴν ἄνοιξιν τῶν πυλῶν, ἐπῶδεσαν ἐπὶ ἁμάξης, πείσαντες τοὺς ἄρχοντας, διὰ τῆς τάφρου (leg. κατὰ τὴν τάφρον) ἐκκομίσαι τῆς νυκτὸς ἐπὶ τὴν θάλασσαν καὶ ἐκπλεῖν. The fact that these authors write exceptional Attic is said perhaps for many be sufficient explanation of this syntax. But the instances are worth attention. Xenophon's point was, not merely that the Ten thousand got food across the river, but that they used a novel mode of conveyance,

hence (besides διαφέρειν) the dat. of instrument, ὅ is much πρό is almost adverbial. The Thucydidean usage is still more instructive. The long, excessive sentence, with its circumstantial detail, would almost compel the use. The dat. πρὸ τῶν πάντων preceding the verb at such a distance would be fatal. Thucydides may have lived long away from Athens, may have been perverse in style, used archaic spellings, poetic words and harsh hiatus, but how surely he wrote as any cultured Athenian would write, instinctively & thoroughly accent.

It is clear therefore that this fastidious habit of the language, the expression of the vehicle of the poem, was very strictly observed. There were but two exceptions in prose and three (or four) in Euripides, all five being easily accounted for by the fact that the object was something more than a vehicle in the picture which the author was presenting.

Thus much, by way of instances, for the phraseology and habits of the language. We now turn to the list of types. The distinction remains. But as it will be impossible within the limits of this essay to examine all the examples, let us first look at those single instances — the errors of the language — in the hope that here too their determined (according to the ancient derivation of the word) may prove prophetic. We shall begin at the end of the lists, as classic Greek is

the special object of the search.

1) τραπεζῶν (= banks). — Plat. Apol. 17 c λόγοι δι' ὧν περ ἐγώδα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ ἄλλοθι —, a solitary instance of ἐπὶ τραπεζῶν in the sense of banks, for not only Lys., Isoc., and Dem. use the dat., but also Plato himself Hipp. Min. 368 b ὡς ἐγώ ποτέ του ἤκουον μεγαλαυχουμένου, πολλὴν σοφίαν καὶ ξηλωτὴν ταυτοῦ διεφέροντος ἐν ἀγορᾷ ἐπὶ ταῖς τραπέζαις —. And yet the difference is clear. The former passage is colloquial & be sure and circumstantial, yet melting into one thought, unconscious, making no point of the locality. The Hippias passage on the contrary is terse & stiff, there are pauses between the clauses, each word tells, and a slight emphasis on the locality is not without significance in the case of the money-making sophist. In Lys., Isoc., and Dem. the dat. is of course in place, as in all business transactions dates and places must be carefully ~~noted~~ designated.

2) ἀλλήλων. — Plat. Theaet. 195 a ἐὰν δὲ πρὸς πάτι τούτοις ἐπ' ἀλλήλων συμπεπωκότα ᾖ ὑπὸ στενοχωρίας. Elsewhere always ἐπ' ἀλλήλοις, as would be expected, the very purpose of the word being to evoke two objects and in the phrase ἐπ' ἀλλήλοις to let one ~~agree~~ refer. But just here it is not Plato's purpose to call up two objects, but

their mixture. The things are ὑγρά, the context tells us and they have melted. ἐπ' ἀλλήλοις would be positively wrong.

3) ἰσθμοῦ. — Thuc. I 13,5 οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τῷ ἰσθμῷ αἰεὶ δή ποτε ἐμπόριον εἶχον —. Thuc. I 56,2 ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν (sc. τῶν Κορινθίων) οἱ Ποτιδαιᾶται, ἅτε οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ φοινίκων φόρου ὑποτελεῖς, ἐκέλευον —. These passages Kuemmell cites as ‘proof of the indifference of the cases’. To me no two passages could better prove the difference. In 13,5 the thought-accent lies on αἰεὶ δή ποτε ἐμπόριον εἶχον as is shown by what follows, while the participial clause is wholly subordinate. In 56,2 the Potidaeans, their locality, origin, political status, are circumstantially presented, ἰσθμῷ has a gen. with it, all points are itemized. In our own language we draw hundreds of just such distinctions, unaware of their existence until some unlucky foreigner fails to observe them.

4) ἀύχενων. — The next case of single instance is Aeschl. Pers. 191 where ἄτοσσα is relating her dream. Xerxes yokes the two women

ἅρμασιν δ' ὑπο-

ζεύγνυσιν αὐτὼ καὶ λέπαδν' ἐπ' ἀυχένων | τίθησι.

Would not the ἐνάργεια of the dream be better served here by the dat.? Perhaps so, only there would then be too much ἐνάργεια. The women already fill the picture, with χερσί, the yoking and the collar. Mention of the part of the body is incidental, emphasis upon it would be ludicrous, evoking the question: where else, pray, if not on the neck?

5) κρηνάων. — Hes. Op. 757-8

μηδέ ποτ' ἐν προχοῇ ποταμῶν ἁλαδε προρεόντων,
μηδ' ἐπὶ κρηνάων οὐρεῖν.

Here ἐπὶ κρηνάων must [illegible] ποταμοῦ, ἐπὶ θαλάσσης are used, for which see p. [illegible]

6) πηγαί. — X 153 of the fountains

ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν.

The fountains had been already described. The πλυνοί are now taken up, the fountains serving as a mere point of reference. We too we accent 'near them', not 'near them'. Compare this with the very di[illegible] of the datives in the catalogue, where the homes of the various contingents are most carefully set forth, e.g. B 523 οἵ τε Μύλωνα ἔχον, πηγῇς ἐπὶ Κηφισσοῖο. So too the careful dat. in locating the palace of the great king, Xen. An. I 2,5 ἐν Κελαιναῖς ἔρυμνὰ ἐπὶ ταῖς πη-

γῆς τοῦ Μαρτίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει, and in marked the place of the κενὴν ἡδέος ὕδατος καὶ ἀφθόνου ἐούσαν ἐπ' αὐτῇ τῇ ἐμ λάσσῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου (obs. V. 17, 1)

This completes the ἐπ- [illegible] de[illegible] instance [illegible] the habit of the [illegible], before [illegible] or variation, a second habit of the language may here be stated once all, to which the last example from Homer, ἐπ' αὐτάων, has led us, viz.: the unemphatic pronoun αὐτοῦ decidedly prefers the unemphatic gen. case, [illegible] of ἐπ' αὐτῷ, or, if cases of superposition alone be reckoned,[1] to only one ἐπ' αὐτῳ. [illegible] (Ib. Hyp. VI 1, 54) is worth inspection. Cyrus builds a portable tower and stations men upon it καὶ πολὺ ἔξω ἦγε τὰ ὀκτὼ ζεύγη τὸν πύργον καὶ τοὺς ἐπ' αὐτῷ ἄνδρας ἢ κτλ. The graphic ἐπ' αὐτῷ is not ἐμπροσθεν αὐτοῦ, but [illegible] on [illegible] of it [illegible] two [illegible] gens, as the figures 16 to 1 certainly show, although the unusual nature of the event would at times cause us to expect the dat. So, e.g. Hdt. 3, 129 ὁ Ἵππο-

1. Thuc. uses ἐπ' αὐτῷ twice, Herod. once, of προκειμ. of a river, Herod. ἐπ' αὐτῇ once of προκειμ. of an island.

Ἀλκιβ. ... ἀκήκοατε δ' ἴσως καὶ τοὺς τρόπους ἐν οἷς τὰ πρῶτα μὲν ἐπ' αὐτῆς ὠρχήσατο Λακωνικὰ σχήματα. But altogether the sense would be in English too: "He ordered a table & he brought and when brought danced upon it (αὐτῆ)

This habit of αὐτοῦ (wholly in accord with the non-emphatic [illegible]) especially in distinguishing Thuc. IV 100,4 φλόγα ἔποιες μεγάλην καὶ ἧψε τοῦ τείχους, ὥστε καθέναι ἐπ' αὐτοῦ ἔτι μείναι ἧττον VIII 69,1 ἦσαν Ἀθηναίων πάντες ἀεί, οἱ μὲν ἐπὶ τείχει, οἱ δ' ἐν τάξει, ... ἐφ' ὅπλοις, on which he says in despair "ne minime quidem interesse sentio."

The same habit would also seem to establish a seventeenth instance of the gen., viz. ἐπ' αὐτῆς (sc. γῆς) Plat. Phaed. 111 a, as Bekker, Stallbaum, Wagner, Wohlrab have, rather than ἐπ' αὐτῇ as the Bodl. MSS., Hermann, and Schanz read. The reference of the preceding γῆ is a wholly [illegible]

Returning to the lists we next take up

7) γενάτων. — There are only two instances of ἐπὶ γενάτων. [Aeschin.] Epist. 11,3 describing the statue of Minos πρὸ τῶν βασιλείων στοᾶς, καθήμενος ἐνδύματι καὶ λύρᾳ ὁ Πινδάρου, διάδημα ἔχων καὶ

ἐπὶ τῶν γονάτων ἀνεκλιμένον βεβλῆσθαι. Xen. Oecon. 9,11 ἐπεὶ γε μὴν κατεῖδεν αὐτὴν [illegible] καθέζεσθαι ἐπὶ τῶν γονάτων. In the former case Pindar has τόν τ[illegible], a wreath and an open bed, the place of the bed being designated incidentally, but furnishing no third item in Pindar's make-up. Dionysus in the Xenophon passage dances up to Ariadne and seats himself upon her lap — not a remote or surprising place for the lover, as the dat. would have represented it. In the instances of ἐπὶ γόνασι either the verbs more naturally take a dat., as κατεδύκεν (Lysias), δεῖναι, καθίσταις (Hm.), [illegible] (Ar. Thesm. 1182 — where it is not for love, however, as with Dionysus and Ariadne), or there is pathos and the sitting is deep. X 501 Andromache lamenting Hector from the walls and telling of Astyanax, ὃς πρὶν μὲν ἐοῦ [illegible] πατρὸς | μηλὸν ἐπὶ γούνασιν ἑδέσκε. Xen. Cyr. VII 3,5 τὴν δὲ γυναῖκα λέγουσιν ὡς κάλλιστα κεκοσμημένην οἷς εἶχε τὸν ἄνδρα (her slain husband), τὴν κεφαλὴν αὐτοῦ ἔχουσα ἐπὶ τοῖς γόνασι.

8) δυρέων, -ῶν. — In place of ἐπὶ δύρεις the regular phrase in frequent use from Hm. down, ἐπὶ δυρέων (-ῶν) occurs three times — Hdt. 3,120. 5,92 γ. Lycurg. contra Lever. 40. I confess here to seeing no reason whatever for the departure from usage. In the Herodotean passages one is almost led

& suspect corruption of the text, some one of Herodotus' late admirers substituting by slip the phrase of his own times. For that the use of ἐπί c. gen. [illegible] — [illegible] extensive — [illegible] time is one of regression to the primitive (as Krebs, Die Präpos. bei Polyb., and to the N.T. writers) seems unlikely. Even as late as the Attic orators ἐπί c. gen. of time is more possible, or rather probable, as already in Homer, than in Herodotus, at its earliest stability of signification and in most ordinary metaphoric uses and connections of all sorts. Why not Herodotus also in connection with a certain show of development? Besides in his desire to increase the tensity of his expression (already throughout quite tense enough), he may have seized on the less emphatic gen. because unusual, and by this contravention of the usual attained a more emphatic air. Or can it literally mean (ἐπὶ τῶν θυρέων γυναῖκας ἐλευθέρας περιφόβους καταπτυχίας) that the timid women pressed cowering upon the doors?

9) κεφαλή. — In Plato's Symp. 212 e (too long for quo-

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1. This method of obtaining an effect (viz. by reversal of the natural [illegible] is one of which Liszt availed himself [illegible] b. For [illegible] music, for example, love scenes and the andante movement of the symphony are often fortissimo, the finale pianissimo.

tation) stands first a description of Alcibiades standing at the door ταινίας ἔχοντα ἐπὶ τῆς κεφαλῆς πάνυ πολλάς and within the same paragraph he says νῦν δὲ ἦκω ἐπὶ τῇ κεφαλῇ ἔχων τὰς ταινίας. "Absolutely no difference", say some. And yet see how delicately and perfectly Jowett has given the difference. Alcibiades "appears at the door ... his head [illegible] and then says "I am here today carrying on my head these fillets". The change in the order of Greek words points to just this difference in thought-accent, ταινίας claiming attention in the first, ἐπὶ τῇ κεφαλῇ in the second passage, as Alcibiades proceeds by his next clause ἵνα ἀπὸ τῆς ἐμῆς κεφαλῆς τὴν τοῦ σοφωτάτου καὶ καλλίστου κεφαλὴν ἀναδήσω. Compare again the change of cases and the change of position, effecting the same change of thought-accent as here, in Rep. 600 d καὶ ἐπὶ ταύτῃ τῇ σοφίᾳ οὕτω σφόδρα φιλοῦνται, ὥστε μόνον οὐκ ἐπὶ ταῖς κεφαλαῖς περιφέρουσιν αὐτοὺς οἱ ἑταῖροι and 617 e Μοῖρας, λευχειμονούσας, στέμματα ἐπὶ τῶν κεφαλῶν ἐχούσας.

In Holt. 5,12 σκευάσαντες τὴν ἀδελφὴν ὡς εἶχον ἄριστα, ἐπ' ὤμῳ ἔπεμπον ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσαν καὶ ἐκ τοῦ ῥαχίσκου εἶπον ἐπέλκ[illegible] καὶ πλέον [illegible] λίνῳ, while in the last sentence [illegible] ter the same woman appears φέρουσα τὸ ὕδωρ ἐπὶ τῆς κεφαλῆς καὶ ἐπέλκου-

ὅπ ἐκ τοῦ δεσπότεω τὸν ἵππον καὶ στρέφονται τὸν ἄτρακτον. "Here again no difference" say some. "The gen. and dat. are as undistinguishable here in function as in the dear ... are in form." But the true explanation of this, ... having once painted the picture in detail has no further need of the itemizing dat. Like a good artist he chooses for the repetition the more summary and incidental gen. at the same time shifting it, as Plato did, into the more prominent position after the verb! In his minutely detailed account of the dress of the various tribes under Xerxes Herodotus invariably uses, when describing their head-gear, ἐπὶ τῇσι κεφαλῇσι as might be expected (VII 70, 72, 74, 75, 76, 79, 84) the dat. preceding the verb in every instance but once — one other instance being ... Xenophon also uses the dat. in describing head-gear (... VII 2, 4); further ... instances of the attributive position, where the attributes are themselves contrasted and do not as is usual ... the gen. viz. ... VII 5, 3 τὸν κύ-

1. This same lightening of the touch or repetition is seen in Eur. Hec., ... in v. 681 the ... κτανεῖν ... οἴκους full of the horror of the scene, while in v. 778 the grim Hecuba still self-restrained before Agamemnon responds to his question as to the finder ὅτου; ἐντυχοῦσα πυντίας ἀκτῆς ἐπί. See also Herod. III 28 ἐ. μὲν τῷ μετώπῳ ... ἐ. δὲ τοῦ νώτου.

γὰρ ἐπὶ τῇ κεφαλῇ πάρεστι βασιλεῖ μίτρᾳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

10) ποταμοῦ, θαλάττης. — Proximity to water is regularly expressed by ἐπί with G. but Xenophon takes three times, and Herodotus once, ἐπὶ ποταμοῦ, Herodotus once ἐπὶ θαλάσσης and once ἐπ' αὐτοῦ (sc. Βοσπόρου). The distinction is clear. The gen. presents the object as immediately — the water, its image reflected in and one with it; the dat. denotes proximity merely, but the water remains a distinct object. In Xenophon's first passage ἐπὶ ποταμοῦ is literally upon, Hdn. II 5,18 ποταμοί) ἐφ' ὧν ἔξεστιν ὑμῖν ταμιεύεσθαι οὐδὲν ἧττον ἢ ὑμῶν βουλώμεθα μάχεσθαι (i.e. on the floods of the rivers). So too in the second, Hdn. IV 3,25 ἰδὼν δὲ αὐτοὺς διαβαίνοντας Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μένειν ἐπὶ τοῦ ποταμοῦ μὴ διαβάντες — they were standing on the bank, not actually in the water. ἐπὶ τῷ ποταμῷ might mean. Hdt. Thuc. etc., Hell. IV 3,20 ἐπ' ὄχθῃ τοῦ ποταμοῦ παρατάξαι is much the same as ἐπὶ τοῦ ποταμοῦ παρατάξαι, as in Hdn. I 2,11 ἐπὶ τοῦ ποταμοῦ ἐστρατοπεδεύσαντο 'on the very brink of', as the seat of the Olympian games could have offered only close quarters for a battle. Dem. 18,216 δίς τε συμπαρατεταγμένοι τὰς πρώτας, τήν τ' ἐπὶ ποταμοῦ καὶ τὴν χειμερινὴν is of doubtful historical reference and must be passed over or else taken as an instance of the

crumbling of Greek idiom already alluded to. Of the two Herodotean passages we have the pronoun of reference and it properly in the gen. (see above p.87) Δειμάμενος δὲ καὶ τὸν Βόσπορον στήλας ἔστησε δύο ἐπ' αὐτοῦ λίθου λευκοῦ (IV 87), while in the other (III 5) ἀπὸ ταύτης (sc. Κυπρίης πόλιος) τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰγνύσου πόλιος ἐστὶ τῶν Ἀραβίου Herodotus is mapping out the land and uses the sea as an adjective (the sea-ports). The gen. consequently is the only proper case.

We turn next to those cases in which [illegible] both [illegible] forms prove the indifference of gen. and dat. He compares Eq. 752 ff.

ὁ γὰρ γέρων

οἶκον μὲν ἀνδρῶν ἐστι δεξιώτατος,

ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,

κέχηνεν κτλ

with Eq. 783 σὲ γὰρ . . . .

ἐπὶ ταύτῃσι πέτραισι οὐ φροντίζει σκληρῶς σε καθή-

μενον οὕτως

οὐχ ὥσπερ ἐγὼ ξαφάμενός σου τουτὶ φέρω. ἀλλ'

ἐπανάιρω

χρὴ ἐπὶ [illegible]

From all that has been said, the distinction here must strike everyone. In the first passage there is a contrast of Demos at home with Demos at the ἦχος. The places are [illegible] and in themselves are of no importance. But in the second passage how pathetic are those hard rocks — real rocks that hurt you when you sit upon them, not the ἦχος rock of the other occasion where men voted and clamoured. "I have brought a cushion which I made for you. Now you can sit [illegible] on these hard rocks". Evidently the sausage-seller makes the [illegible] comfortable, [illegible] "to sit on the cushions — the ἦχος". The difference between the two passages is [illegible] (Sobolewski again holds up Vesp. 1010 ἡπίαλοι καὶ πυρετοί)

οἱ τοὺς πατέρας τ' ἦχον νύκτωρ καὶ τοὺς πάπ-

πους ἀπάγχει,

κατακλινόμενοί τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῦτον

ἀπεράσιμοι ἐνῶσι

ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συν-

εκόλλων κτλ.

in comparison with Lys. 575 πρῶτον μὲν ἔχειν, ὥσπερ πόκον ἐν βαλανείῳ

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1 Hermann reads ἐπ'

ἐκπλύναντας τὴν ὀδοιπόρην, ἐκ τῆς πόλεως ἐπὶ κλίνης

ἐκκαίδεκα τὼ μοχθηρὼ κτλ.

and Lys 732

ἀλλ' ἴθι ταχέως νὴ τὼ θεώ,

ὅσον διαπετάσας ἐπὶ τῆς κλίνης μόνον.

But the difference here is no less than before. The [illegible] and high imagery of the first passage — the murderous Ἠπιάλοι and περάται travelling all night and sleeping in the mid-street — a passage direct from Les Misérables. Whereas in Lys. 575 what object does ἐπὶ κλίνης serve? Merely to make plain the metaphor, nothing more. As for Lys. 732, the woman does well not to emphasize the κλίνη by using the dat. See the schol.: διαπετάσασα τὰ ἕρια, εἰς τὸ κακέμφατον δὲ αἰνίττεται.

Sobolewski does not study the context. He fails to see that syntax can no more be understood bit by bit than a mosaic. He has not grasped the fact that syntax is, if not in man, at all events, the reason. Yuman [illegible] harassed was shocked to find what errors he was capable of. Carlyle when in a passion went back to his mother-Scotch. The nerves of an organized sentence can be slack or tense just as the muscles of the human

body. Its tone is discovered by a careful diagnosis of just such symptoms as ἐπί τινος, ἐπί τινι. Ignoring such symptoms we run the risk of the Greek becoming truly a dead language for us.

Without devoting further space to particular instances, it may be well to inquire what relation the distinctive tones of the descriptive uses of ἐπί c. gen. and ἐπί c. dat. bear to each other, can they be deduced from it and so bear witness to it, or not? On even a cursory glance it will be seen that they do. Taking the meanings at random, first, of ἐπί c. dat.: To eat (drink) one thing with another (ἐπί τινι) presents the union of two objects, not one and the gen. is impossible (see p. [illegible]). So in the official phrases (p. 104) above the wagons, camels, racehorses, ships [illegible] than the man in charge of them, while the official gen. on the contrary unites these things in the personality of the officer. οὐπὶ τοῦ ὁρᾴματος, for example, was perhaps as remote an individuality as the modern Bicycle. — So the various assemblies and occasions at which one may be present (ἐπ' ἀγῶσι, συμποσίοις, διδαχῇ, δείπνῳ etc.). So, temporally, to do one thing after another, and in the phrases ἐπὶ τούτῳ, ἐπὶ τῷ τρίτῳ σημείῳ, φόνος ἐπὶ φόνῳ, ἄχθος ἐπ' ἄχθει etc. So to post one next to another τάττειν (καταστῆσαί) τινα ἐπί τινι, to follow on another ἕπεσθαι ἐπί τινι, the rearguard οἱ ἐπὶ πᾶσι. So Cour. Alc. 873 μὴ γα-

μεῖν ἄλλην τινὰ γυναῖκ' ἐφ' ἡμῖν. So the hostile ἐπί in μαχεσθαι (τεκταίνεσθαι, συνομνύναι, τάττειν, μάχεσθαι) ἐπί τινι. So the ἐπί of price, calling up two objects and their exchange, while the gen. subordinates the price & the thing purchased. So the further extension of ἐπί to denote condition, cause, purpose, &c. [illegible] and presents a composite, whose elements are not easy to disengage, by themselves not making obvious sense. From the time of Homer's ἔνθεσδε ... σιγῇ ἐφ' ὑμείων (Η 195) 'keep in silence & yourselves', there is something subjective about it, the image returning to itself, no second object allowed to intrude.[1] So in the military phrases ἐπὶ φάλαγγος (κέρως, ἑνός, τριάκοντα, ὀλίγων) ἄγειν, τάττειν, γίγνεσθαι &c. So even in the ἐπί of direction (ἐπὶ Σάρδεις πλεῖν), where the [illegible] is the 'characteristic of the motion' and goes as immediately into it as does the word west in our phrase 'to go west'.[2] In all cases the gen. [illegible]

1. See Krüger's Xen. Anab. V 4, 34 for the difference between γελᾶν ἐπ' ἀνθρώπῳ and γελᾶν ἐφ' ἑαυτῷ.

2. Definition of the cases may as well be abandoned. If the nearest definition of the instrum. is: "eine Begleit- und nähere Bestimmung des Verbalbegriffs", then countless genitives are accusatives. For, as said above,

object which melts at once into the chief object of the thought or serves as a mark by which it may be recognized. — The developed uses therefore of ἐπί c. gen. and ἐπί c. dat. favour the distinction maintained.

A second support may be found in the behaviour of the sister preposition ὑπό. Why does it prefer the dat. in its local sense? (That it does so may be seen by reference to Appendix C). Probably for this reason. If one then be given on the eye see it without effort, [illegible] forth remark and, on ordinary occasions, we would use the gen. ἐπὶ τινος. But the being under a thing does not strike us as a natural (normal) position. Things under other things are apt to be hidden and to be passed over, as proved by ἐπί 1455 times against ὑπό 345 times (not including

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disputes as to whether it is the verbal element in a noun or the nominal element in a verb which attracts the eye. Words [illegible] the case. The Greeks, who had their brains many a century [illegible] ing (or fancying they had discovered) the difference between a noun and a verb. — Query: did the Greeks lack discernment here or is it we, warped by early training into seeing distinctions where none exist? But at last we are floating back to the definitionless open sea of the Greeks. For "a verb," they say, "is a noun in motion, a noun a verb at rest". But rest and motion are relative. So verb and noun are one. Free again!

Plato entire or the minor Lyric fragments]. But if we do see things under other things, their situation cannot but impress us. And in that case can better draw attention to locality than the dative? Hence ὑπό τινι, just as ἐπί τινος

A third point in favour of the theory that the distinction between the gen. and dat. with ἐπί must be based in imagery and not in logic is the remarkable difference [illegible] between ἐπιβάλλειν and ἔπεχει. The latter prefers the gen., βάλλειν and ἐπιβάλλειν the dat. or accus., never perhaps in all classic Greek taking the gen. They are not found with the gen. in Homer[1], Hesiod, Pindar[2], Aeschylus, Sophocles, Aristophanes, Herodotus, Xenophon, Plato[3] [illegible]. The editors are dissatisfied with Sappho 102 ἦρ' ἔτι παρθενίας ἐπιβάλλομαι, and Cur. Crit. VI has been rejected in its entirety, while [illegible] Soph. 272 goes of course with ἀντίασον and ἐσχάρας in Oed. 384 is accus.

1. Σ 68 ἑτάρων ἐπιβαλλόμενος is the nearest approach, but the verb is here in the middle voice, the thrower is the missile.

2. Ol. I 58 κεφαλᾶς βαλεῖν is 'from the head'.

3. Sisyphus [Plato] 391 a does indeed show τὸν πλεοστάκις βάλλοντα τοῦ σκοποῦ, but Sisyphus is not Plato's.

leaving as the solitary example in classic Greek[1] of βάλλειν with the gen. Eur. Suppl. 286 τί κλαίεις λέπτ' ἐπ' ὀμμάτων φάρη | βαλοῦσα τῶν σῶν;[2] Why this difference of construction in verbs of the same signification? Clearly because of the mental image evoked by them. With βάλλω our eyes follow the missile to its goal, while ἔᾶναι simply lets it fly[3]. ἔᾶναι therefore chooses the subjective case, βάλλειν the objective. But if words elect their own [illegible] by reference to the imagery of the cases, why may not also prepositions?

1. The following examples of βάλλειν c. gen. are quoted in N.T. lexicons: βεβλημένον, -ην, ἐπὶ κλίνης Mt. 9,2, Luk 7,30 (which hardly counts as [illegible] is in the passive)[1]. ἐὰν δέ τινα, βάλῃ τ' πόρνῃ τῆς γῆς Luk 4,16. βάλλουσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου Mt. 26,12.

2. If the gen. be allowed here however to the interrogative and ornative Euripides, ἐσχάρας may be gen. in Suppl. 272.

3. See Schmidt, Synonymik der Griechischen Sprache III § 104 p. 151: "βάλλειν unterscheidet sich so von ἐᾶν und ἔᾶναι, dass die [illegible] des [illegible] [illegible] [illegible] [illegible]." [illegible] 5: "Endlich ist auch hervorzuheben, dass mit ἔᾶναι nicht einmal notwendig die Trennung von dem Subjekte angezeigt wird. Cd. 6,231. H. 19,273. 22,316.

It would be an additional [illegible] if the use of modifiers and of the definite article gave evidence for it. For on first thought we might expect that the case which tended to phraseological formations would seldom show modification, or, if any, that it too would be of the stereotyped sort; also that the article would be more frequently lacking than with the livelier dative. Now, though the figures do not run counter to this surmise, yet the difference between the number of modified genetives and modified datives is not great (28 per cent. of the genetives & 36 per cent. of the datives). And on second thought we could not expect it to be otherwise; for stereotyped phrases and brevity of phrase are just as necessary when speaking of two objects as when speaking of one, if not more so. For example, we speak of the man ἐπ' ἀντοφώρῳ (without the article) [illegible] τοῦ ὁρίγματος (with the article) calls up but one image — the lawmaker's. Here therefore there is no evidence either for or against the distinction maintained.

I am well aware that the principle of representatio here claimed must, if true, be of much greater extension than [illegible]

essay has set forth. A picturesque use of the cases would hardly combine its exhibition & a connection with two prepositions (ἐπί and ὑπό). But certainly there is nothing in the nature of the two cases to render such a distinction improbable. On the contrary many points have been presented in its favour.[1] If repraesentatio has been found so potent in the moods of indirect discourse, why not also in the cases? Its images may sometimes appear illogical, and logic be compelled & retire baffled. But if ἀναλογία is admitted to have played many pranks with logic, why may not repraesentatio do so? Reason is not yet dominant in language. Thanks to Synesius, the sun still 'rises'. Without absolute revolt therefore from logic and statistics, we may do well at times (especially if we have statistics with us) & go back & Dionysius of Halicarnassus and judge the phenomena of language by λόγος διοδικός, or at any rate & avoid the Charybdis of ἀναλογικὸς λόγος.

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1. Other small points may be pointed, e.g. that vv. of action prefer περί c. acc., vv. of thought and speech περί c. gen. For the difference between τὰ c. gen. and τὰ c. acc. I quote Liddell-Scott, Introduction to Lexicon p. [illegible]: "With the gen. the business is already made, or as good as made. In Il. 7. 189 τὰ περὶ ἔργα τετεύχαται Ἀχαιῶν ἠδὲ θυράων, we may imagine elbowing, but it may be imagination." But it is more than that.

Appendices.

A.

Excluded Instances of Simile.

A necessary complement to the lists presented in this essay is a list of exclusions, the heads of which will be here given. The question what to omit and what to include has been by no means always an easy one, and the decision will often perhaps seem arbitrary. For while in the phrase in which the qualifying comparative is expressed, viz., that the concreteness of an object, or, in the case of metaphors, the vividness of the image presented, yet just what the word means, and just what metaphor has become so remote as to be dead are questions which can be correctly answered only as one's [illegible] of Greek thought and feeling, whether [illegible] the monologues of his own language would be allowed to influence the decision. Yet I think such has been the case in the list of the following heads:

1. It seems to be the common opinion that in such phrases as ἐνδεῖν ἐπὶ τῷ σίτῳ ὄψον (Xen. Mem. III 14,2), κάρδαμον ἔχειν ἐπὶ τῷ σίτῳ (Ἐγγρ. I 2,11), ἐπί c. dat. is not purely local but means 'in addition to' or 'with'. In deference to this opinion I have omitted such phrases from the lists. Yet if our own phrases had been 'bread on meat' and 'butter on bread' instead of what they are, perhaps the purely local notion would have been more readily [illegible] the Greek. This error [illegible] the phenomena [illegible] by the translations made from it into one's own is an old one, against which Rumpel raised a warning voice in his Kasuslehre, p. 80. — The following is a complete list of such exclusions:

ἀλί Ar. Ach. 835 πάσειν ... μάδδαν.

ἀλφίτας σίν. Plut. 628 μεμν. τ. λημᾶν.

ἀμβροσία Pl. Phaedr. 247 c ἐπ' αὐτῇ νέκταρ ἐπότισεν.

βαλλαντίῳ Ar. Eq. 707 φάγοις ... ἄν.

κολλύρα Ar. Pax 123 ἔξεστ ... ὄψον ἐπ' αὐτῇ.

λάχανα Aristoph. 13,8 (II) πίνουσιν ἐπὶ τούτοις ὕδωρ.

σίτῳ Xen. Ἐγγρ. I 2,11 κάρδαμον ... ἔχωσιν.

VI 2,27 πίνειν ὕδωρ. Mem. III 14,2 [illegible] ... ὄψων.

[illegible] Ar. Ach. 967 λόφοι κολλικρέτων.

Ar. Frg. 630 μέλιτα κατέδομαι. Ἐπίκουδες 6 (I) κόπτεστον (?)

τρίμμα Antiph. 20,11 (II) κατεδόθη γοῦν ἐπὶ μιᾷ τὴν οὐσίαν.

ψωμῷ Xen. Mem. III 14,5 ὄψων γεύεσθαι.

In this connection Hom. frequently has the adverbial ἐπὶ ἰ Τρεσφιν, there with, and Blaydes has made a collection of passages on Av. Plut. 1005 where ἐπισοδίων also takes the dative.

2. Another wide use of ἐπί c. dat. is to designate the things or persons, over which one has been appointed officer, overseer, or the like; also the post at which one is stationed. Here the local meaning does not suffice or has altogether disappeared. Attention has been already called to some of the earlier instances, as e.g. Hom's ἐπὶ δουρί. The following is of course not a complete list:

καταλιπεῖν τινα φύλακας ἐπί — Xen. Cyrop. IV 5,15. ἐπὶ τῷ πορί Anab. IV 2,11. ἐπὶ τοῖς ὑποζυγίοις καὶ ὀχήμασι Cyrop. V 3,34. ἐπὶ ταῖς ναυσί Hellen. I 5,11.

χρεῖσθαι ἐπὶ τοῖς παισί (ἐφήβοις, τελείοις ἀνδράσι) Cyrop. I 2,5.

τάττειν ἐπὶ τριήρεσι Dem. 17,20. ἐπὶ ταῖς τιμωρίαις Thuc. 5,117. ἐπὶ τῇ κατὰ γῆν μάχῃ Dem. 17,15. See also Dein. 1,112. Dem. 60,22. Aesch. 2,73.

ἐφεστάναι ἐπί — Thuc. 3,48, and many other verbs.

Also with the article ὁ (οἱ) ἐπὶ ταῖς μηχαναῖς Xen. Cyrop. VI 3,27. ἐπὶ ταῖς καμήλοις Cyrop. VI 3,33. ἐπὶ τοῖς ἅλλοις ἅρμασι Cyrop. VI 3,36. ἐπὶ τῷ ὀρύγματι Dein. 1,62. τοῖς πράγμασι Dem. 8,76. 9,2 ὄντες. ἐπὶ τοῖς ξένοις ... ἐγένετο Dein. 1,74.

Here must be catalogued and not elsewhere such in-

stances as the following: ἀλλ', εἰ βούλει, μέν' ἐπὶ τῷ στρατεύματι Xen. Anab. III 4,41. τοὺς στρατηγοὺς καὶ τοὺς ἐπὶ τοῖς μακροῖς πλοίοις Dem. 50,55. παρῆσαν αἱ ... ες ... καὶ ἐπ' αὐτοῖς ταύρεαι πεζῶν ἀγμαι Xen. Hell. I 1,2. Κνῆμον μὲν ναύ ἄρχοντ' ἔπι [illegible] καὶ τὴν ὁπλίτας ἐπὶ νεῶν ὀλίγας εὐθὺς πέμπει Thuc. II 90,2. This last passage is very trouble[illegible] Kuenmell, but the fact is that the local has encroached upon the official usage, and baptism Kuenmell is sent with ἐπί on and of a few ships. As a test set ἐπὶ τῷ & ἐπὶ τοῖς ὅπλοις with ἔχειν and notice, and he will see that the latter presents it unmodified by the context, and clear. On the other hand if the notion of conveyance had been intended, the whole usage of the language, where no emphasis is present, would have demanded the active. Kuenmell may as well revert to the purely local notion of ὑπό in Thuc. IV 44,4 οὐ κατάστυλος ἡ μάχη ἦν ὑπὸ τοῦ ὄρους.

Examples of the official genitive are: οἱ ἐπὶ τῶν ὁπλιτῶν Lys. 32,5. ὁ ἐπὶ τοῦ ἀργύρου Lycurg. 121. τοὺς ἐπὶ τῆς πολιτείας ἐφεστηκότας Dem. 19,295. τοὺς ἐπὶ τῶν πραγμάτων Dem. 18,247. Dem. Prooem. 30,1. ἐπὶ τῶν πράξεων Dem. Prooem. 45,2. τὰ ἐπὶ τῶν [illegible] Aeschin. 2,73. τοὺς ἐπὶ [illegible] τῶν πόλεως Herod. 4,84 etc. For the difference between these and the dat. see p. 9[illegible].

3. A third more difficult and indeed impossible line of [illegible] was that which should separate the local ἐπί and the more vivid of the

temporal ἐπί's from the gradually less vivid temporal use which finally loses all imagery in e.g. (τὰ) ἐπὶ τούτοις (τῷδε). Beginning therefore with η 120 ὄγχνη ἐπ' ὄγχνῃ and Ξ 130 ἐφ' ἑλκεῖ ἕλκος I have excluded all those instances which involved any notion of time (φόνοι ἐπὶ φόνῳ, πάθος ἐπὶ πάθει etc.), even though the local image was strong.

4. [illegible] in which the head [illegible] the corpse at the tomb or elsewhere, the step is easy from the local to the denied [illegible], and the [illegible] is sometimes difficult. One may compare P 706 ἐπὶ Πατρόκλῳ ἕρωε βεβήκει where the sense seems merely local, with Π 661 πολλὲς γὰρ ἐπ' αὐτῷ κάππεσον and with Ψ 776 βοῶν) οὓς ἐπὶ Ταντάλῳ [illegible] ... κολλὰς [illegible] is [illegible] in Hymn o?

Compare also Xen. Anab. I 8,29 οἱ μὲν φασι βασιλέα κελεῦσαι τὸν ἐπισφάξαι αὐτὸν Κύρῳ (said to be local) with Cyrop. VII 3,7 where the same phrase ἐπισφάττειν τινὶ is used [illegible]. The [illegible] must [illegible] have ruled out the following and like instances, though in many the local sense seems sufficient: Xen. Hellen. III 2,5 θάψαντες τοὺς ἑαυτῶν καὶ πολὺν χρόνον οἶνον ἐκπίοντες ἐπ' αὐτοῖς. Aesch. Ag. 1547 τίς δ' ἐπαύρισις κίνει ἐπ' ἀνδρὶ θείῳ ... πυήσεις; Aesch. Eum. 329 ἐπὶ δὲ τῷ τεθνεῶτι τόδε μέλος. Eur. Alcest. 148 οὔκουν ἐπ' αὐτῇ πρέπει στέρεσθαι τὰ περίφορα; Herod. VII 225 ὁ λίθινος λέων ἕστηκε ἐπὶ [illegible].

and the frequent phrase ἐέργειν ἐπί τινι of expeditions or actions, e.g. Thuc. II 94, 6 and 8. 85,1. Lysias 2,1 and 2. Isoc. 4,74. Dem. 18, 235. 60,1.

5. [illegible] abstract, though giving such clear evidence as they do to the usage of the language in the original sources, [illegible] I have excluded 1) πρόοδος, ἐξόδιος, εἴσοδος, ἐφόδιος, ὁρμή, ὁρμᾶν, ἐπ' ἀκμῆς ἀρχῆς, ὁρμῇ τέρματι, τέλει, τελευτῇ; also (though sometimes admitting χώρα) τόπῳ, -ους, -ον, στρατοπέδῳ, στρατεύειν, ἐπ' ἄκρα ὁδῷ [illegible] 2) [illegible] ἀγωνίσασθαι, δίκῃ, διαίτῃ, μαρτυρίας, συνθήκας, and other phrases of occasion such as ἐπὶ δείπνῳ, συγκλείας etc. The following is a complete list of words (and their references) of the character of those under 1).

ἀρχῇ Theognis 607. Plat. Timae. 48 d.	Lou 575. Rhet. 514. Xen. Hell. V 4,4 (ἐξόδῳ τῆς ἀρχῆς).
διαβάσει (of a river) Thuc. VII 78,3. Xen. An. VI 3,5. Hell. VII 2,10. Mag. Eq. 4,5 (pl.)	ἐσχάτῳ Plat. Charm. 155 c. Protag. 344 a.
δυσμαῖς Xen. An. VII 3,34.	Rep. 523 e.
ἐσβολῇ Thuc. IV 83,2.	εὐναῖς (camp) Thuc. VI 67,1.
εἰσόδῳ Xen. Cyr. I 3,11.	εὐπροσοδωτάτας Xen. Hell. VI 5,24.
[illegible] Xen. Hell. IV [illegible]	Κέρᾳ (army ~~Hell. 2, 17~~ either right or left) Hdt. 9, 102. Thuc. I 49,6. II 23;

2. IV 43,4 ἐφ' ὧ. 93,4. 94,1. V 67,1 (2).

VI 67,2. 101,4. Xen. Ath. I 8,20. VI 5,11.

Hell. III 2,15 (2). IV 4,9. V 2,40,41.

Cee. 4,19.

Λυδοῖς Soph. Trach. 356.

λωτροῖσι Lyk. Cee. 445.

[illegible] Xen. Ath. [illegible] 11.

οἰκίαι [illegible] Hdt. 6,65 (III). Thuc.

VII 28,2. VIII 69,2. Xen. Cyr. VII 2,8.

οἰκεῖ Thuc. II 12,1. Xen. Ath. [illegible] II

VIII 5,21. Hell. VII 2,1. 4,39. Andoc. 1,45.

Lycurg. 47. Dem. 18,174,230.

ὁρμῇ Plat. Tim. 27 e.

ὁρμῶ Thuc. III 76,1.

[illegible] Hdt. Thuc. 666. Xen. Anab. 5,6. Hd.

(οἴρεσι) 3,91. 5,52. Xen. Hell. VII 2,20.

οἰρεᾶ (ᾱ column of men) Xen. Hell. IV 3,4.

προδύρασι(ι) Σ 496. α 103. Plat. Com. 4,2 (II)

[illegible], Com. Anaxil. 101. [illegible]

Plat. Phileb. 64 e.

πρυμνοῖς (ἀγορᾶς) Peisand. Rhet. V 93.

σκοπᾶς Xen. Cyr. VI 3,6.

στενῷ Xen. Hell. VI 4,3,27.

στρατεύματι Isae. 4,26.

στρατοπέδῳ Xen. Ath. VII 3,1.

[illegible] Xen. Mem. I 5,2 [illegible]

3,205 τῇ ἀναλογίᾳ. [illegible]

τοῦ βίου.

τ. λεε [illegible] Gattel. 211 e [illegible]

Phaedr 234 a. Leg. 730 c. 818 a. Polit.

268 d. Resp. 506 d. 532 b ἐπ' αὐτῷ

γίγνεται τῷ τοῦ νοητοῦ τέλει ὥσπερ ἐ-

κεῖνος τότε ἐπὶ τῷ τοῦ ὁρατοῦ.

τέρματι, -ε Hesych. Comm. 6 3. Soph. Hec.

278. Charmus (gen. Ses Bergk

II p. 379). Hd. 7,54. Xen. De Rep. Lac.

1,1 τοῦ βίου

τόπῳ, -οις [illegible] Xen. [illegible]

6,17. Isoc. 5, 120.

ὑπερβολῇ Xen. An. IV 6,6(2), 24.

φρουρᾷ Dem. 54,3 (Blass ἐν).

ψυχῇ Lyk. Leokr. 117.

Instances of the genitive case are the following:

καρτερῶν Thuc. III 18,5.

κράτος Hdt. 7,47. Xen. An. I 1,2. Hell. II 4,

13. VII 5,25.

ὅπλων camp. Xen. De Rep. Lac. 12,7.

πλευρῶν (of column of men) Xen. An. III 2,36.

προστείου Thuc. II 34,5.

σκοπῆς Xen. Cyr. VI 3,12.

τελευτῆς (τοῦ λόγου) Aeschin. 3,257.

τόπου Dem. 10,23.

φρουρᾶς Xen. De Rep. Lac. 13,1,11.

Here too, it appears, is there an oscillation between gen and dat., but it is not a vacillation. The context will show that the dat. is decisive. The gen. adjectival. — [illegible] καὶ περὶ τῶν ἄλλων ἀδικημάτων σκεψαμένους ἀκριβῶς δεῖ μετ' ἡσυχίας καὶ ταλήθες ἐξετάσαντας, οὕτως ἐπιτιθέναι τοῖς ἠδικηκόσι τὴν τιμωρίαν, τὰ δὲ ταῖς φανεραῖς καὶ παρὰ πάντων ὡμολογημέναις προδοσίαις κτλ. Isoc. 15, 20 καὶ γὰρ ἀδύχρων ἐπὶ μὲν τῶν ἄλλων πραγμάτων ἐλεημονεστάτην ἐνομοθετοῦμεν [illegible] ..., ἐπὶ δὲ τοῖς ἀγῶσι τοῖς ἐνθάδε γιγνομένοις ταναντία τῇ δόξῃ ταύτῃ φαίνεσθαι πράττοντας. It will be seen that secondary matters (ἄλλα) are disposed of

with the genitive, important matters emphasized by the dative (note τῆς ἐνδάδε γεγονυίας in the last example).

6. Finally, the phrase ἐπὶ δικάσματος (ἐργαστηρίου, τέγους) has been excluded, when signifying places of prostitution. The passages are: Hd. 2, 121ε, 126. Dem. 59, 67 ἐργαστήριον, by euphemism. Aeschin. 1, 74. Dein. 1, 23. Plat. Charm. 163 b. In view of the fact that Grecian houses were built low — perhaps especially the case with cheap houses of prostitution, were often[1] one-storied — Professor Wheeler has suggested a somewhat more literal rendering of the common phrase upon them, but as this would be explained [illegible]

1. See the scholiast's note on Plat. Charm. 163 b: ἐ. τοὺ διδασκαλείου, ὡς Λυσίας, ἢ ἐ. πορνείου, ὡς Ἀττικοί.

B.

Examples of ἐπί in the Attic Inscriptions.

The following are the instances of ἐπί c. gen. and dat. in local sense in the Attic [illegible] Vol. I.

ἐπί c. Dat.

Vol. I 1, 40 βωμῷ

273, 14 Σουνίῳ

273, 22 Παλλαδίῳ, also in l. 5.

321, 20 τοίχῳ, also in l. 43. = at.

322, 9 γονίᾳ ad angulum Boeckh.

322, 83 προστάσει ad fortiem B.

322, 90 ἐπιστυλίοις in epistyliis B.

Vol. I 324 a I 44 κυμάτιον ... τὸ ἐπὶ (sic) τῷ ἐπιστυλίῳ. So 324 e II 12.

432 a, 32 Σιδείῳ ("is locus, ubi terrarum situs fuerit ignoramus" Kirchh.)

Vol. II 163, 19 βωμῷ (twice).

ἐπί c. Gen.

Vol. I 31, 17 Ἀ τῶν ἐπὶ Ῥ[illegible]. So 171, 3. 446, 46.

177, 6 κόρη χρυσῆ ἐπὶ τῆλης. So 170, 11. 173, 6.

Vol. I 318, 19 κλίμακες ἐφ' ὧν οἱ λίθοι [illegible] κομίζοντο.

322, 111 τοίχου ad fenestram Kirchh.

So Lines 51, 67.

Vol. I 322,86 κορῶν *supra finellas* 18. | μαντηρίας εὐστυχοῦσα.

324 c I 18 τὸν ἄνδρα τὸν ἐπὶ τῆς | Vol. II 167,63 τοίχου.

C

Table showing the Local Use of ὑπό.

	Gen. = sub	= ὑπὸ κ	Total Gen.	Dative	Total Dats.	Accus.	Total Accus.
Homer Hymn.	2	17 (18)	133 (134)	109	212	70	72
Hesiod	12	2	32	11	25	2	2
Pindar	1	4	12	12	26	5	6
Aesch.	7	0	48	15	22	14	14
Soph.	10	0	60	10	10	5	6
Eurip.	12	5 (4)	135	41	45	29	30
Aristoph.	1	1 (2)	157	6	7	7	12
Herodot.	0	1 (2)	457	19	40	22	25
Thucyd.	0	0	366	7	13	6	13
Xenoph.	0	2	702	22	44	24	33
Orators	0	0	1294	9	63	See note	24
Plato	6	0	[illegible]	5	16	13	15

In preparing this table I have relied in the case of Homer, Pindar, Aeschl., Soph., Aristoph., Thucyd., the Orators, and Plato, upon the lexicons of Ebeling, Kumpel, Pierson, Autenrieth, Sophocles, Jebb, Veitch, Liddell & Scott, Kühner, Krüger, Kühner-Gerth, Kühner-Blass, Goodwin, Allen, Kutz, and Ast respectively. The last-named is of course incomplete and I have bracketed the figures. For the other authors the count is my own. The following notes may be added as explanatory, or of interest.

The phrase ὑπὸ κόπτω, or ὑπὸ τόξου τινὸς, ἀγγέλου, τύπου have been included in the list as local, the metaphor being a vivid one, if indeed they are to be removed. So of the phrase ὑπὸ χειρὸς (παλάμης, ἀε.) τινος, or ὑπό τινι, have been excluded from the purely local list, as also ὑπὸ μάλης. This last phrase has certainly lost all literal significance as shown by the word itself, which occurs only in the genitive and only in this phrase (μασχάλη being the literal word). There are [illegible] marks of "obscurity or secrecy"[1] [illegible] by the fact that the sense of occulte is admitted necessary in some and admissible in all of the passages where it is found, viz., Aristoph. Lys. 955. Xen. [illegible] II 3,23. [illegible] Dem. [illegible]. Plat. [illegible]. Soph. Ph. is excused I admit this: "set in the grave" [illegible] significatio (clanculum vel occulte) prae[illegible]renda sit", but Kutz quite

1. See Brugmann, Griech. Gram. §175 (p. 200).

Lysias fragment as "das einzige Lokale Beispiel für ὑπό c. gen. bei den attischen Rednern"

In the usage of the individual authors, the following points may be noted:

Homer shows but Two Cases where ὑπό c. acc. may be taken as temporal, Π 202 ὑπὸ μυρίκας, Χ 102 νύχθ' ὑπο. The sub imperio sense of ὑπό c. dat., which is steady and frequent throughout, begins in Homer with nine instances, at the head of which may stand ὑπὸ σκιπάρῳ – the source perhaps of all the others.

Hesiod, according to Rzach's constitution of the text, shows ὑπό [illegible] twice, one of these being ὑπὸ χθονὶ δύσῃ, the other ὀρέων ὑπὸ δηρόν.

Pindar uses ὑπό c. dat. seven times of express agent, against ὑπό c. gen. five times. His preference here therefore as well as in the local use [illegible] from the usage in Il. VI 111 λοχυσαι ὑπὸ τοιχέων, also other evidence from the question of poetic expression as one item of which note the employ. made of ἔτευξε), also note the difference between ὑπ' ἀνέμων (Χ XIII 111 and ὑπ' ἀνέμοιο λαρησίν 1.104 the latter in a [illegible] connection, showing the fine line between accusative, ὑπὸ γᾶν ἔπεσε, ὑπὸ χθόνα τυπεὶς. Like Hesiod, he has no temporal use.

Aeschylus. – In the seven local genitives, three are χθονός, one

Again there appears no temporal accusative.

Sophocles. — In the ten instances of the local gen. two are χθονός, three γαίας (γᾶς, γῆς). Note the difference between ὑπὸ στέγας Ant. 1248, which means no more than under cover, alone, and τῇδ' ὑπὸ στέγῃ [illegible] Trach. 1166. Elsewhere too with the temporal accusative.

Euripides, as might be expected, reverts to the epic ὑπό, sometimes ὑπέκ, four times — or, if we [illegible] Med. 977, five times. (Rhes. 712 [illegible] Paley — has been excluded). But [illegible] Pindar, Herod., Soph. in using no temporal ὑπό c. accusative.

Aristophanes Av. 1070 ὑπ' ἐμᾶς πτέρυγος has been admitted [illegible] with Lobeck (sub ala mea) but it [illegible] ὑπ'. So Thesm. 206 ὑποδυόμενος ... ὑπὸ τῶν κεφαλίδων has been taken to mean de-sub tegulis by Sobolewski. From the rarity of that meaning in post-Homeric Greek, this may be doubted, unless indeed there be hidden here a parody on Euripides. — At last two temporal accusatives are met, Acharn. 139 ὑπ' αὐτὸν τὸν χρόνον, 1076 ὑπὸ τοὺς Χοάς.

Herodotus 4,8 is read by Stein and Krüger ὑπὸ τοῦ ἅρματος and translated as ὑπέκ. But Wright, Bachr, and others read ὑπ', and Van Her-

worden casts out altogether. The nearest approach to a local gen. is ὑπὸ καστέλων 7,22 and 56. But this means at the time of the lash just as in ὑπ' αὐλοῦ. Of the twenty-two local accusatives, ten are ὑπὸ γῆν; of the 14 temporal accusatives, nine are ὑπὸ νύκτα (ὑπὸ τὴν ... νύκτα, etc.)

Thucydides VII 75,5 should not be read with Bekker (and Van Herwerden) ὑπὸ τοὺς Σικελούς, but ὑπὸ τοῖς ὅπλοις with Poppo, Classen, Steup. — In the forty-three instances of ὑπό c. accus., thirty-four are temporal — a remarkably high number as compared with

Xenophon, who in thirty-three accusatives has the temporal use 11 times, but twice. ὑπό c. gen. in Thucydides and Xenophon and in Κύρου ἀνάβασις in all. VI 2,22 and 25.

The Orators. — According to Leutz p. 179, "Der lokale Gebrauch (ὑπό c. acc.) kommt mehr als die übrigen alle Beispiele, Antiphon und Andokides je eins, Lysias zwei und Isokrates drei."

Plato's usage is not fully reported by Ast, but is perhaps given complete in the rarer matters, as in the local gen. and dat. Of the eight local instances of ὑπό c. gen., five are ὑπὸ γῆς.

The following dissertations have been consulted with more or less advantage in the preparation of this essay:

Sobolewski: De Praepositionum Usu Aristophaneo, 1890.

Lalin: De Praepositionum Usu apud Aeschylum, 1885.

Kuemmell: De Praepositionibus [illegible] Euripidis, [illegible].

Lutz: Die Praepositionen bei den attischen Rednern, 1887

Krebs: Die Praepositionen bei Polybius, 1882.

Also La Roche's articles on the Homeric ἐπί and ὑπό in the Zeitschrift für [illegible] Gymnas., vol. XII (1861) p. [illegible] and XXI (1870) p. [illegible], have been used. But no indebtedness to Professor Gildersleeve has been [illegible] than [illegible] or all of them together.